An invaluable Book for Teachers.

ON TEACHING

BY

Mr. N. K. VENKATESWARAN,

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THE NEW TEACHER.

By

MR. K. S. RAMASWAMI SASTRI, B.A., B.L.,

District Judge, Cuddapah.

It may be thought that Education is a trite subject and that the schoolmaster is abroad and that hence the celebration of the Education Week every year is but an annual *Sapthararathri* like the annual *Navarathri* which is just now over. But we can celebrate the Navarathri in a mechanical and spiritless and routine way or use it intensively for the self-rejuvenation of the soul by the inflow of *Sakthi*. In the same way we can celebrate the *Vidya-Sapthrathri* in a thin and jejune and formal and lifeless manner or make it a real workshop of Saraswathi and means of cultural uplift and national regeneration. What shall it be ?

At such a high and holy festival the New Teacher is the high priest. I wish that he takes that exalted view of his function in our national life and his place in our community. His *dakshana* may be small compared with the fee of the lawyer or the golden shower of mercantile profit or the steadily broadening flow of official emoluments (though now the more appropriate description will be the steadily contracting flow). But the grace of Lakshmi and Sakthi will not come without the grace of Saraswathi. The New Teacher is the high priest of the national learning and is hence the pioneer who alone can bring in due time national prosperity and national power.

I do not wish to carry coals to Newcastle or to gild refined gold or paint the lily. But I wish to state at the outset a few great utterances about Education partly because my mind has been full of them as I have been writing a book on Indian pedagogics in a rather frank and unconventional style as a portion of my long-projected synthetic presentation of Indian culture in all its aspects as applied to modern life and partly because they form an appropriate introduction to what I am going to say in the ensuing pages. Kant defines Education as "the development in the individual of *all the perfection* of which he is capable." Herbert says "To prepare us for *complete living* is the function Education has to perform."

Froebel says, "The object of Education is the realisation of a *faithful, pure, inviolate* and hence holy life . . . ." The purpose of Education is to bring over more out of a man than to put more and more *into* him. James Mill defines the end of Education to be "to render the individual, as much as possible, an instrument of happiness first to himself and next to other beings." Ruskin says, "The entire object of true Education is to make people not merely do the right things but to enjoy the right things; not merely industrious but to love industry; not merely learned but to love knowledge; not merely pure but to love purity; not merely just but to hunger and thirst after justice." Last but not least, Wordsworth tells us that we must have,

"A race of real children, not too wise,
Too learned or too good—
Simplicity in habit, truth in pact,
Be these the daily strengthener of their minds,
May books and nature be their early joy,
And Knowledge, rightly honoured with that name
Knowledge not purchased by the loss of Power."

Is all this true to-day anywhere or in India? No, a hundred times, No!

This is a suggestive article and not a book, and hence I must lift my subject from the rut of mere academic presentation and set it going along the road of modern practical life in India. As the Education Week is very near the Deepavali, I wish to take up a suggestion from that festival. On all holy or festive occasions we light our ancient lamp with five faces or rather we used to do so, because nowadays our new Aladdin's lamp, namely, Electricity, is become a veritable new lamp for old. As the Education Week is going to be a national festival, I would like this contribution of mine to be a lamp with five flames which will each be "a central warmth diffusing bliss."

We must know the nature of the darkness before we seek to dispel it. I do not wish to give a pedantically minute account of present or benighted condition. I once drew up a bill of indictment and may quote myself, "Modern Indian Education is theoretical, literary and costly; it does not aim at establishing intimate personal relations between the teacher and the taught; it is inadequate and unspecialised; it does not correlate home life and school life; it aims at knowledge rather than training; it is examination-ridden; it is not imparted through the medium of the mother tongue of the people; it follows false ideals in regard to women's education; it is not suited to the environment; it is not imparted to all; it is not in the hands of the people; it is not brought into touch with life; its curricula are over-weighted; it does not discipline the mind in reverence and love; and it does not fit the youth for progressive national life in all directions. It must be mended or ended."

What is Education? What is National Education? We use these words without making them clear to ourselves or to others. Education is the *Sadhana* of our self-realisation. National Education should generate the natural feeling and intensify it. It must impart the national culture so well that each man and each woman will become a beautiful incarnation of the national culture. It must bring about a new fulness and richness and intensity and harmony of the national life. How can it be national unless it reaches the farthest ends of the national life and fertilises all the strata in the national domain? It must reveal and regenerate the *Bharata Sakthi* in every one of the children of the Motherland.

But I do not desire in this article to deal with the minor aspects of educational betterment, though they also should be considered in the Education Week. Education should be prized not because it is an investment (paying or not) but because it is

the means of individual and natural self-expression and of establishing the Kingdom of God on the earth. It has been well said that he who opens a school closes a prison. If such an exalted view of Education is taken by the New Teacher, the different drawbacks of modern Indian Education will quickly disappear. How we are to lessen the crushing weight of examinations, how we are to lighten and at the same time amplify our curricula, what should be the due proportion of work and play in schools, what should be the exact scope of boys' education and girls' education and adult education, what should be the exact nature of excursions and extra-curricular activities or the educational exhibitions, what ought to be the methods and ideals of University extension work, how far Education should be a charge on the national income—all these are details which will cease to baffle us as soon as we set ourselves right about the central things.

The first flame in the five-faced lamp is the flame of *unity*. The crying evil in India is disunity. It has laid us low and we cannot rise unless it is laid low. It will be never laid low in adult life unless and until the New Teacher sterilises it in school life. Last year I asked in these pages whether our schools and colleges are cultural centres and said that they were not. This year I ask whether they are community centres and say that they are not. In modern Indian public life we see the simultaneous operation of inflation by federalism and deflation by communalism. In our Elementary schools we are not yet able to have the free and glad admission of Adi-Dravida boys. Let all the boys pray and play and work together under the guidance of the New Teacher on the basis of five year plan and I shall guarantee a Federated India.

The second flame is the flame of *Practicality*. We have had in India enough of literary education and even that through the medium of a foreign tongue. Even that was sought only for the sake of bread and butter. The butter vanished long ago and the bread too is vanishing. The learned professions are more learned than ever and more bankrupt than ever. Family after family has sold its lands and waits in vain for the rupees to come and is blinking like the fool who parted with the bird in hand. The present teacher is but a recruiting agent for an army which does not need any recruiting agents namely, the ever-growing and ragged army of the unemployed. Either we start new agricultural schools, industrial schools, trade schools and technological institutes and follow up the same with intensive and extensive agriculture and a new type of federation of cottage industries and factory production in garden cities or grouped villages or we perish as a nation. The wastage of man power in our unfortunate land is simply appalling. Every father is now weeping silent tears of blood. What is the good of keeping high holiday during the Education Week and of fiddling about educational theories and methods and ideals in the abstract while Rome is burning? Man has been defined as a tool-using animal. The Indians' only tools are the tongue and the pen. They might be mightier than the sword but they are not able to keep the wolf from the door. Is the New Teacher going to fight the wolf or not?

The third flame is the flame of *Nationality*. The Indianness of the Indian—his very *Swabhava*—is in danger of being swept away. There is much glib talk about nationhood and nationality to-day. But in dress and in manners, in speech and soul, the modern educated Indian is the most de-nationalised of men. He has displaced the *Veena* and the *Tambur* by the Gramaphone and the Harmonium. He has substituted crude cinemas with their perpetual sexual embraces and dare-devil death-leaps for the high and holy dramatic art of

Kalidasa and Bhavabhuthi. His quixotic and sartorial achievements beggar description. Dr. Coomaraswami says well, "By their fruits ye shall know them. The most crushing indictment of this Education is the fact that it destroys, in the great majority of those upon whom it is inflicted all capacity for the appreciation of Indian culture—He (the ordinary Graduate) is indeed a stranger in his own land." Are we going to have the right type of national education of boys and girls or not? Are our rural education and our urban education going to be run on new and newly coordinated lines or not? Are the now divorced classes and masses going to come together or not? Are the youth of India going to be educated into a new and noble type of citizenship or not? A new democracy is coming. Are we going to educate our masters or let them be blind leaders of the men of vision? Are we going to lift Sanskrit and the vernaculars into seats of honour or allow them to be the Cinderellas which they are to-day? Let the New Teacher answer.

The fourth flame is the flame of *Internationality.* It was the French revolution that led western politics into democracy and nationality. But very soon nationality gave place to nationalism which is its corrupt counterpart. Competitive nationalism intensified by the false assumptions and assertions of evolutionary science about the law of competitions of organisms and the survival of the fittest precipitated the Armageddon of 1914. Even now as Viscount Bryce says well, "Legally, there is peace; temperamentally there is war." In the economic realm the great battle of dumpings and tariffs is going on with the deadly bitterness and the currencies of the world are jumping up and down like drunken men. Everywhere people are feeling that the birth of an International mind is the only way out. Interdependence is the gospel of the future. The nationalism of the future has to be what Sister Nivedita calls cosmo-nationalism. Will the New Teacher help the new mind to be born?

The fifth flame—the best and brightest and most blessed flame of all—is *Spirituality.* I mean by this word ethics and aesthetics and religion, because morality is but the white light of spirituality fragmented and refracted by the prism of the will; whereas art is the white light of spirituality fragmented and refracted by the prism of imagination. Somehow, all the present-day teachers do seem to accept this obvious truth. When I was the Chairman of the Reception Committee of the Provincial Educational Conference which was held at Trichinopoly in 1919, I took part in the debate on this matter and pointed out that if you can teach political science without allowing the boy to make his crude deductions from his study of history, you should impart to him moral and spiritual science as well without leaving him to make his crude deductions about his duties towards his fellow-men and to God. We keenly desire to-day a league of the fine arts and a league of religions to supplement the League of Nations. Long ago Rabelais said: "Science without conscience is but the ruin of the Soul." Modern life has proved the truth of this view abundantly to our dismay. Will the New Teacher set all this right?

In fact, the New Teacher must get rid of his present inferiority complex and assert his place in society, and society must come to his aid and increase his emoluments. But whether he is adequately recompensed or not, he must keep his banner flying. He must study the child-mind well and with love. I dare affirm that Indian educational psychology is truer and deeper than what the teachers of yesterday and to-day have been studying in their Teachers' Colleges. I dare affirm that ancient Indian Education can give points to modern Indian Education in respect of both

methods and ideals. I am proving both these truths in my forthcoming work on Indian Pedagogics. The New Teacher must not regard the child as a mere social or economic or political unit—as a mere addition to society or as a wage-earner or as a voter—but as a soul, as a crescent moon, to use Tagore's illuminating description.

In conclusion, I shall quote two passages from the writings of two of the greatest living thinkers of worldwide fame who are at the same time experts in Education. Bertrand Russell says in his valuable work *On Education*: "*Knowledge wielded by love* is what the educator needs and what his pupils should acquire . . . . Love can conquer fear, and *if we love our children* nothing can make us withhold the great gift which it is in our power to bestow." Rabindranath Tagore says: "One thing is truly needed to be a teacher of children—it is to be like children; to forget that you are wise or have come to the end of knowledge. In order to be truly the guide of children, you must never be conscious of age or of superiority or anything of that kind. *You must be their elder brother*, ready to travel with them in the same path of higher wisdom and aspirations. This is the only advise I can offer to you on this occasion—to cultivate the spirit of the external child, if you must take up the task of training the 'children of Man'." Will the New Teacher heed and follow these two voices ?

NEW ERA IN EDUCATION— A Dream.

BY

MR. M. R. PARANJPE, M.A., B.SC.,

Poona.

Have you ever worked in a school with about 2,000 children, 80 teachers and 60 classes all working in a building too small for the population, although of good dimensions? If only a couple of boys in each class are late, the number of late-comers runs into three figures. At the end of a period when half a dozen classes have to march from their class-rooms to the drawing hall and the laboratory or back again to their class-rooms it is a movement of about 300. The headmaster seldom finds even half an hour to himself when he is not interrupted by a boy or a teacher for some information or a complaint. And in the recess when they are all running here and there and shouting to one another at the comfortable distance of a hundred feet, the noise does tell on your nerves accustomed though you be to it as the booking-clerk at a railway station is to the noise of the trains in a busy suburb.

I am working in a school like this, one of the good schools in the Presidency, and it has been to me a necessity to stay in the school for an hour or longer, after it is closed if I must have some quiet time to do the planning for the next week or to write an important letter or to work up any statistical data. But on . . . September 192. . I found I had no such work to do after the school was closed. It was a Saturday afternoon and through sheer habit I stayed on, reading the "Times of India" of the day. It seems the heat of the hour and absence of noise lulled me to sleep. It could not have lasted long but in the short interval I dreamt a dream which I can never forget. Even at this distance of time I can recollect it well and feel there is inspiration in it.

On opening the newspaper I was surprised to read the big headlines, "New Era in Education, A Successful Experiment, Teachers Honoured" and below that in thick bold letters was announced that six schoolmasters in Poona were awarded Kaiser-i-Hind medals of the First Class for meritorious work in Education. "Am I dreaming" I asked myself. It was unbelievable that Government had recognised the work of schoolmasters. It was still more so that any such work was done in Poona which had lost the enthusiasm of Tilak and Gokhale and was living on the reputation of elders. I rubbed my eyes and looked again. The names were known to me. They were young graduates who had just joined the school when I left Poona in . . . . It was most delightful to read of their valuable work and their success. I decided to spend the week in Poona and started by the next available train.[1]

Determined to watch the experiment in all its details I went to school at 11-15 a.m., i.e., about fifteen minutes before the school-time. I expected as usual to meet in the compound groups of students running and talking and waiting for the warning bell. Not a soul was seen. "Was it a holiday?"

1. In this strange dream which I remember so well I have somehow forgotten where I was on this occasion, and what was the year in which these honours were awarded. I do not also remember if it was the New Year's Day or the King's Birth Day.

I wondered. But Mr. A., one of the recipients of the medals, saw me from a distance and called me in. "Have you changed your school-time?" was my first question to him. "School-time!" said he, "there is nothing like school-time now." I was puzzled by the answer but not minding it Mr. A. asked me to go round the school and see things myself. "That would clear up all your doubts," said he. "We have always wished to request you to see our work and bless it and your arrival on this occasion is most welcome."

We therefore moved on, but everything that I saw was puzzling. I moved along the once familiar verandahs but I did not see the small square class-room filled with stiff-dual desks, the rough black-boards, the rickety chairs and ancient tables with cracks. There were instead big halls with flat tables in the centre and in the corners, nice big black-boards all round the walls, and comfortable benches or chairs, all occupied by boys. In the hall where we were standing there was no teacher, at least I did not notice any and there was no teaching. I thought it was the reading-room but in a reading-room it was a rare sight to find the boys reading instead of discussing the last cricket match. "Is this your recess period?" I asked Mr. A.

"Did I not tell you that we have no longer any school-time and therefore there is no recess period? The school meets in the morning at 9 a.m., and closes at 5 p.m.," "Nine hour's school, without recess!" I whispered to myself and Mr. A. probably heard me.

"When we thought of reorganising the school the first thing that we did was to pull down the walls of the class-room and scrap all desks. We did not want any (I remembered how we once converted three big halls into nine small rooms and then filled them with desks). Each hall can accommodate about 100 boys and is in charge of four teachers. There are no time-tables and there is hardly any teaching in the old sense of the word. Boys can come and go when they like, but when a boy chooses to sit in a hall he has his own seat and has a card before him telling him what to do in the subject in the month and how best to do it. He may consult the teacher who readily gives him all help, but the boy may prefer to plod on unaided and nobody prevents him. The hall where we are standing is the History hall. The boys are all reading History. They spend here about three terms and then they are transferred to another hall for advanced work."

"Like our annual promotions" said I.

"Yes" said Mr. A "but there's a world of difference". *Firstly* there are no promotions *en masse*. A boy can present himself for a test whenever he thinks he is ready for it and is promoted if he satisfies the examiner. There is thus no high pressure work, as in old days, before the examination week. *Secondly* there are no raw promotions consequent on the importunities of parents. There is now no occasion for them, for the detention is no longer for a year but for the period necessary to come up to the mark and may be even less than a month. *Thirdly* there is no stagnation on account of this detention. In old days it always occurred that boys strong in languages got detained because of their weakness in Mathematics and those strong in Mathematics got detained because of their weakness in languages. They thus lost not only a year but a good deal of progress in the subject of their liking. Now a boy works in the hall for which he is fit. Our school period is of nine terms i.e., 4½ years, and is divided into three equal periods each of three terms. There is one hall for each period; we shall call them 1, 2, 3. You saw the boy going out just now. He is weak in languages but strong in Mathematics. For English he goes to hall No. 2; for Mathematics he goes to hall No. 3. His progress in Mathematics thus continues while he is

making up his defect in English. *Fourthly*, in our old classes the teachers had to teach simultaneously boys with varying preparation; in our halls, are boys not much differing in their preparation and in each hall the four teachers make four groups each with boys of the same level and pass on from one to the other as they improve. As I told you our school period is of nine half years and a half-year is required to introduce a beginner to our routine. Thus a clever student at the end of five years is sent by us to a college; others take longer time."

"That is at the end of five years they appear for the Matriculation examination?"

"No, there is no Matriculation Examination for the students of this school. The University is now convinced that in our organisation it is not possible for an undeserving student to get our certificate and it now grants the Matriculation certificate to the student who is recommended by us, on payment of the prescribed fee".

"I think I follow you" said I. "You have adopted the Dalton Plan. But it must be expensive. The Plan was discussed by us and we were convinced it would not suit Indian conditions. A couple of schools tried it but the experiment was dropped either because the teachers were not good, or the parents could not have it, or the school purse could not afford it.'"

"Call it what you will" said Mr. A, but I submit that we have evolved a plan of our own. It is true that Miss Parkhurst's book gave us the inspiration and we have adopted the main principle of the Dalton Plan, (or of any Plan), that *Self-tuition is the best tuition* but we did not copy the details of her organisation. Those who failed probably copied the details and neglected the principle. You will further be surprised to hear that our plan has been, even from the financial view-point a great success. In old days for instance this building was being used only for about six hours. We now use it for twelve hours. The libraries were as a rule only food for moths. The boys had no time to read them. Now hundreds of books from the school library are read by our students every day. We charge higher fees and the students pay the higher rate willingly for they have not to pay anything now for private tuition. In fact we have killed the system of private tuition. Our teachers work longer, about eight hours a day, and we pay them double the old salary. They have neither the time nor the inducement to seek private tuition.

"The new organization has also been a solution of many a petty problem in discipline. As I told you the school opens at 9 a.m., but there is no compulsion on the students to come punctually at 9. Only the teachers therefore are in their places at the time; the students drop in as it suits them. There are thus no late comers. It is enough if the student spends at least four hours a day in the different halls. And remember every *minute* of these four hours is now utilised. It is almost impossible for a student to be inattentive. Even the truants, after they leave the hall, go to the museum hoping to idle away their time there and are unconsciously caught in an entertaining dialogue with the curator and learn in spite of themselves."

"Do you suggest that you do not have any class teaching now? Miss Parkhurst's scheme provided some."

"We do not need much except for the teaching of reading" said Mr. A. "when the students are first admitted they are given intensive drill in loud and silent reading in the mother tongue and never is a boy admitted to our scheme until we are assured that he can read well. I do not claim it as our discovery but most of our failures were due to the fact that not enough care was taken to teach reading in the boy's mother tongue. We use also a good part of this preparatory term for improving the boys' handwriting and cultivating in them facility for quick counting. Once these funda-

mentals are secured further progress is unimpeded. We have also to do some class-teaching for teaching them reading and writing of English but if the preparatory term is well utilised the students as a rule find it easy to acquire the necessary skill in the reading and writing of the foreign tongue also."

"You have not told me anything about your extra-mural activities, your lantern lectures, your debating societies, your cricket and football teams, your workshop and hand-work classes?"

"We maintain departments where boys can learn drawing and painting, carpentry and lathework, etc. But they do not form part of our ordinary school education. Boys have to pay special fee for it and the departments are therefore attended only by those who have a liking for them and have the necessary leisure. We do not believe in compulsion in these matters. We however take care to advertise the work of these departments and there are always more applicants than we can conveniently accommodate. Again we close our halls by turns once in a week and they are then used for debates, lantern lectures, theatricals. The teachers in charge of the hall have to be present on these occasions. We are equally successful on the play ground. Our school is open up to 6 p.m. but seldom does a boy remain in school after 5; most of them go home earlier. And as they have not to attend special classes, or to do any home work they do go, as a rule, to the play ground. Even here there is no compulsion. We have prescribed a syllabus and they have to complete it, like their book work, before they are recommended by us for Matriculation. Our teachers in charge of the play ground and gymnasium are in their places every day from 6 to 9 a.m., and 4 to 7 p.m., and the students have to make their choice as to what they would do, in the beginning of the term, and then have to stick to it for a term.

"Many students, though sound in mind and body, are classed as backward because they are handicapped socially and economically. They cannot get at home the books they must read, nor can they approach any one to have their difficulties solved. They have no writing desks, no good light, not even a quiet corner to sit in. They have now all the facilities they need and spend as many as nine hours in the school where they can have the books they need and the teacher is at hand to help them. They can thus compete with boys who do not suffer from this handicap.

"Another difficulty that was experienced in old days was on account of the numerous holidays, the Hindu holidays, the Muslim holidays, the Parsee holidays, and the cricket matches, when the school had to be closed. We do not, as a rule, close the school now except on Sundays and in long vacations. The teachers cannot complain for they are paid servants and the students have no grievance because they need not be present. At first the attendance on such days was very small but now the students have realised the folly of wasting a day at home and attend school unless their absence is unavoidable.

"Another great evil was the need of sending some teacher to work for another who was on leave. The class suffered and the teacher who engaged the class was overworked. That contingency now does not arise. Except when a teacher is on long leave his colleagues in the hall do his work in his absence, and do not feel the pressure of work".

"I would request you to return again at 7 p.m. The school will be closed then and we shall be conducting our adult education classes. We hold classes for the teaching of the languages in the neighbouring provinces and we teach them Gujarati, Kannada, Hindi and Urdu. Some business men wish to learn English and provision is made for them. Our method of teaching in these

classes is interesting. The students are asked to subscribe to a daily paper in the language they would study and the teacher reads the paper with them and explains it. There are the cinema demonstrations in the open air where non-theatrical films are exhibited. We have recently started classes for tinmen, blacksmiths, goldsmiths, basket makers, weavers, leather manufacturers, where we teach not the vocation but the scientific and economic aspects of the trade."

Mr. A did not wait for my questions any longer and anticipating them he went on explaining before they were asked. I was also deeply interested and for a time I could see before me nothing but Mr. A and then even he disappeared. The dream was apparently over and I was again having undisturbed sleep when the door of the room was opened and Mr. Narayanrao bawled out: "Paranjpe, will you take tea? I shall get a cup for you." I was again wide awake and I realised that I was dreaming. I told it all to Mr. Narayanrao and we had a hearty laugh over the fantastic plan of Mr. A. But I believe the plan is workable and the dream can be a reality.

EXTRA-CURRICULAR ACTIVITIES

BY

MR. D. S. GORDEN, M.A., LL.B., DIP. ED.,

Asst. Professor of Education, Mysore University, Mysore.

No nation has contributed more to the study of modern education than the Americans. The volume of literature put forth each year, the sums of money spent, and the amount of research carried out in education as well as in psychology, are truly stupendous. Anyone going through a book such as *Modern Developments in Educational Theory and Practice* by Sir John Adams, that well-known educationist of England, will soon discover to what extent present-day educational science is indebted to American thought and endeavour. The Dalton Plan, the Gary System, the Winnetka schools, the Dewey Educational Philosophy, the New Technique in curriculum Construction, these and a host of other developments have had an American origin. To this list one should add the Extra-curricular Activities also, for although these activities have been known to exist in the schools of most nations, still the name as well as a great deal of the literature on this subject is American.

EXTRA-CURRICULAR ACTIVITIES AND THE SCHOOL

The term extra-curricular is a convenient short-cut to indicate those activities of the school which are not included in the ordinary curriculum. In the old days, when the school was thought of primarily as a place of learning, children went there every day and acquired a certain quantum of knowledge. But in modern times a larger conception demands that the school should be an institution in which something more than knowledge is imparted; for as Prof. T. P. Nunn observes, education is more than knowledge and life is more than learning. Residential schools, such as the great "public schools" of England, were among the first to recognise this viewpoint. They set up the ideal of all-round development of pupils, not so much within the walls of their classrooms, but rather in their halls and playing fields. The day schools were not slow to imitate this ideal so far as their circumstances could permit. It is true that here, out of the twenty-four hours of the day, the pupil spent hardly a third of the time in school. Nevertheless it was felt that something could be done. The school had already provided, in the regular school curriculum, certain subjects calculated to benefit all aspects of the pupil's development; but outside of it, and as a support to it, it was thought that certain activities could be countenanced and encouraged by the school. The opportunities for this work arose from the very fact that large numbers of young people with similar interests assembled together under one roof for several hours every day. Thus arose the so-called extra-curricular activities of day schools.

USE OF THE TERM

The term "extra-curricular" has been criticised on the ground that it points to a sharp distinction between the ordinary subjects of the curriculum and the other activities of the school. It is objected that this way of looking at the school's work is likely to lead to the idea that the extra-curricular activities are less important than the curricular; that the latter is essential whereas

the former is merely extraneous. Such a conception it is pointed out would be fatal to all good work. While this objection is useful in drawing our attention to a possible danger, it does not seem to be directed so much against the use of the term in educational discussions as against the practical implications likely to be conveyed by it. In any case, educational science stands badly in need of a brief term with this denotation; and its already widespread use in pedagogical literature would seem to indicate that the term has come to stay.

Again, although the distinction between curricular and extra-curricular activities need not be pressed too far, still it cannot be denied that an essential difference exists. The first is more formal, and it is conducted under a different atmosphere. To employ a modern psychological distinction, the former is a work-level activity while the latter is a play-level activity. It is true that this analysis is not logically perfect: nevertheless it indicates a well-understood difference. Indeed so well is the difference understood that one often finds a sort of antithesis established between work and play. All extra-curricular activities belong to play; but where modern educationists disagree from their older forbears is in regard to their attitude to play. They no longer look upon play as a useless activity of childhood to be discarded when grown up. On the other hand, they understand and appreciate its educative value and function. To them play no longer suggests antagonism to work.

UNDERLYING EDUCATIONAL PHILOSOPHY

The foundations of extra-curricular activities seem to lie partly in human nature and partly in modern educational philosophy. Wherever human beings gather together the desire to unite and do certain things, the desire to organise themselves for certain purposes, seems inevitable. So it is in school life also. The effective performance of school duties and the cultivation of desirable habits and attitudes are best secured through group motivation and group activity. Nor is the support from modern educational philosophy far to seek, for the whole trend of recent developments in Education has been in the direction of emphasising interest as the central force of all learning as distinguished from effort upon which the older schoolmasters had insisted so greatly. Now Education through extra-curricular activity is *par excellence* learning through interest, for the effort here is entirely voluntary. The learning is done under the pleasantest conditions.

EXTRA-CURRICULAR ACTIVITIES IN AMERICA

The increasing realisation of the importance of extra-curricular activities in Education has led to their tremendous expansion in Europe, and especially in America. In the United States, so numerous and so varied are these activities that one may well fear that the thing is perhaps being overdone in that country. Professor L. V. Koos, after making a survey of such pupil organisations throughout the United States, finds that there are over a hundred different kinds of them which he classifies under seventeen main heads. Under the head of science alone, for instance, we find such items as general science clubs, botany clubs, bird clubs, wild-flower clubs, electric clubs, astronomy clubs, radio clubs, and so on. From this extraordinary expansion it would appear that American pupils find the fullest scope for the development of their special interests, however narrow these might happen to be.

Most of these clubs of course ordinarily grow out of the regular school work in connection with subjects. But apart from these there are numerous others of a civic-social-moral character which especially deserve our attention. The purpose of these organisations is social service of some kind. Their appeal is more to the heart than to

the head. Their importance needs no emphasis for all educationists are agreed that character building and the cultivation of social virtues are two of the most fundamental aims in all true Education.

EXTRA-CURRICULAR ACTIVITIES IN THE ELEMENTARY SCHOOL

Most of the extra-curricular activities mentioned above ordinarily find a place in the Secondary schools of America. But the Elementary schools are by no means thought to be too early a stage for this purpose. Professor Fretwell relates the interesting story of how a magazine enterprise was begun by the children of the first grade or standard in an American Elementary school. "It is true," he says, "that when the paper was started none of the pupils in the grade could read or write. . . . . Pupils who had such items of such interest as 'John was sick. We are glad he is at school to-day,' 'The white rabbit has pink eyes,' dictated them to the teacher who wrote them down, made copies of the dictated material on the hectograph, and used it as a reading lesson. As soon as a pupil could read the material he or she was given a copy of the 'First Grade News' to take home and read to parents or to anyone who would listen." It will thus be seen that no class or standard is considered too low for some sort of extra-curricular activity.

CONDITIONS IN INDIA

If one fears that perhaps the Americans are overdoing the extra-curricular activities it is equally to be feared that we in India have so far not made much capital out of them. In our Elementary schools they are entirely absent, and in most of our Secondary schools the situation is little better. One would think that at least the ordinary activities which grow out of school subjects might be fairly common all over the country. But as a matter of fact, not until the College stage is reached do we find any general attempt in this direction. It is therefore worthwhile to enquire into the probable causes that may have led to the failure of our educational system to implement such a valuable aid as the extra-curricular activities in the service of Education.

Firstly, the dominating influence of examinations seems to have something to do with it, for in India examinations are the end and aim of all Education. The passing of an examination very often indicates the end of a person's Education. Education, in fact, appears to exist for the sake of examinations and not examinations for the sake of Education. Hence little attention is paid to those subjects or activities which are not tested by examinations. The surest way to consign a subject to oblivion is to make it an extra-curricular subject. Neither the teacher nor the pupil is interested in anything which is not connected with examinations. Even in colleges it is noticed that all extra-curricular activities progressively cease to function as the examinations approach.

A second reason for the neglect of extra-curricular activities in our schools is perhaps to be found in the medium of instruction. Most pupils are unable to speak English fluently even after reaching the top class of the high school, and therefore many activities which demand this ability become difficult or impossible until a later stage. But it is obvious that lack of English need not be an insurmountable bar to extra-curricular activities, for the vernaculars can be used freely. In fact here is a golden opportunity for developing the mother tongue which is so badly neglected at the present time. Moreover, there are a great many non-linguistic activities connected with physical and social welfare in which this disability does not count.

Thirdly, something depends upon the teacher. He must not conceive his vocation too narrowly and confine his attention

to class teaching alone as the traditional teacher did. The new teacher must look beyond the class-room into the playing field and into the leisure hours of the pupils. Without proper guidance and encouragement from the school staff extra-curricular activities cannot live as wholesome influences.

Whatever other reasons may exist for the neglect of the extra-curricular activities in our schools, there is no doubt that it is desirable to bring them into school life. They not only help school studies but they also develop certain qualities in pupils which no amount of class teaching can do. Herbert Spencer has familiarised us with the division of Education into intellectual, physical, moral and aesthetic; and corresponding to this division extra-curricular activities may also be discussed. The first of these has already been referred to. The others may now be discussed in turn with reference to Indian conditions.

EXTRA-CURRICULAR ACTIVITIES IN PHYSICAL EDUCATION

The schools of India as a rule provide for the more formal aspects of physical training within the curriculum. But no teacher of any experience can say that this has so far been either successful or popular among the pupils. It is in cases like this, where a valuable part of education is disregarded owing to its formalisation in the regular work of the school that extra-curricular activities come in most useful and handy. Boys and girls of all countries are fond enough of play, and no school activity is more nearly related to play than physical education. Hence what is more natural than that the growth of sports clubs should be encouraged by the school? In India sports and athletic clubs are no doubt common in schools, but they are not so varied in interest as in Europe or America where clubs exist for swimming, boating, wrestling, boxing, hiking, dancing, archery, scouting, and military exercises, in addition to those which are connected with the common games such as football, cricket and hockey. Moreover, whatever clubs exist among us are not sufficiently pressed into the service of education, for the percentage of pupils participating in these activities can hardly be said to be satisfactory. Again, there is a widespread belief among boys as well as their parents that those who take part in games are no good at studies. Such a belief is no doubt partly due to the persistence of old ideas about play; but our educational system which unduly emphasises book learning, is mainly responsible for it. One can easily understand how over-participation or over-development of sporting activity may prove detrimental to intellectual effort; but if education was conducted along right lines, there should be no inverse relationship or essential antagonism between physical and mental development under normal conditions.

EXTRA-CURRICULAR ACTIVITIES IN MORAL EDUCATION

On the moral side school life in India leaves a great deal to be desired. Now-a-days the curriculum usually makes some provision for the formal teaching of morals. But if there is any sphere of education in which mere oral teaching is of the least use it is here. Systematic teaching of morals is largely an intellectual exercise; it fails to touch the emotions and influence conduct. For this reason extra-curricular activity here is most to be welcomed. An additional advantage is that no age is too early for this kind of effort. The common virtues, both individual and social, are quite in place even in the lowest classes of the elementary school. It is here, in fact, that the moral consciousness of the child should be awakened. With us the word morality too often calls up ideas of abstract virtues far removed from ordinary conduct. But the fact is, there is a sort of morality in every

little thing that one does. A few examples from American elementary schools will illustrate the point. "The House Keeping Committee, which is elected by the children from among themselves, sees that desks are in order and that waste paper goes into the waste paper basket; that window shades are properly adjusted, flowers are cared for, pictures and wall-decorations are appreciated, that chalk is used for the purposes for which it was intended rather than for extra-mural decoration, that crumbs which might fall from home-provided luncheon have the proper contact with the dust pan and broom." The welfare Committee specialises in the health of the children. It helps them not only to avoid disease but also to establish sanitary habits. The Help-Study Committee takes charge of backward children in the class. The Social Committee welcomes newly admitted pupils into the school and guides them in the school's ways. The Safety Patrol helps children to use the roads safely. The Bicycle Patrol sees that bicycles are not stolen. These are some of the numerous organisations suited to the interests and needs of elementary school children in America. Lack of similar training in our schools is a great drawback, and it has often resulted in waste and worry to others. School property is damaged and boys get into trouble with the public for anti-social behaviour of some kind or other. The attempt to establish proper behaviour by formal teaching is futile. Behaviour must be learnt by behaving; and extra-curricular activities in this field afford the best opportunities for moral training.

ADOLESCENCE

But nowhere is character building, or the development of moral sensibilities more vital than in the secondary school. Since the days of Stanley Hall educationists and psychologists have never ceased to emphasise the fact that adolescence is a period of peculiar storm and stress during which right direction is most urgent. It is a time when the most rapid and significant mental and physical changes take place It is, moreover, a very impressionable age, an age of strong enthusiasms and deep dislikes; and this is an important and fortunate circumstance for education, for it helps the secondary school, which is the school of the adolescent, in all its efforts for moulding the future man or woman. Fuller recognition of the instincts and interests of adolescence in recent years has led to emphasis upon such matters as sex, pupil responsibility, self-government, citizenship etc.

But unfortunately in India neither the significance of adolescence nor the special needs of secondary education has received adequate consideration. The high school is still far too intellectual, far too obsessed with the examination ideal. It is little more than a half-way house to the college. There seems to be no time in it either for the development of the body or for the ennobling of the spirit. Thus the opportunity for inculcating some of the most permanently valuable things of life, without in any way burdening the curriculum, is lost.

EXTRA-CURRICULAR ACTIVITIES IN AESTHETIC EDUCATION

What has been said in regard to moral education applies with equal force to aesthetic education also. We seem to be so greatly engrossed in the pursuit of bread and butter—or shall we say rice and curry?—that we have no time to look about us and notice the beautiful things of life and nature. Our aesthetic side is an unploughed, uncultivated field. Fruits and flowers are noticed in our schools, but seldom out of connection with botany. Birds and animals are studied, but not outside of zoology and physiology. The drawing class in school is, like the drill class, something to be skilfully escaped from, as far as possible. As to music, it is fortunately not in the regular curriculum. Dancing, of course, is ridicul-

ous, and perhaps reprehensible. Other fine arts do not exist in our schools. This is the present situation and such is our mentality. All these things are not thought of as part of education but rather as superfluous decorations or appendages to it. No one seems to realise that the aesthetic side needs development as much as any other side. A purely intellectual education is a lop-sided affair, devoid of vitality and power. The appreciation of the beautiful is something that need take up any room in the curriculum. By its very nature it is extra-curricular. Education must see that utilitarian studies do not kill the graces of life.

CONCLUSION

This brief study of extra-curricular activities seems to lead to certain main conclusions. Firstly, when properly conducted, extra-curricular activities afford real help to school studies and to school work generally. Secondly, certain important values which cannot be realized through ordinary class teaching can be realized through their means. Thirdly, in an educational system like that of India which has neglected extra-curricular activities, and which over-emphasises the intellectual side, the introduction and extension of these activities will prove a much needed corrective.

SCHOOLS AND CITIZENSHIP

BY

MR. G. BHATTACHARYA, B.E.S.,

Principal, Teachers' College, Dacca, Bengal.

CIVIC EDUCATION DEFINED

The aim of civic education is so to train men and women that they may meet in an effective way the complexities and refinements of modern civilised life and become responsible and mutually helpful. Indeed in our country the chief aim of civic education is the establishment of some sort of agreement between the conflicting interests of communities.

HIGH SCHOOLS AND CIVICS

The High schools lay broader foundations of personal culture, civic insight and physical wellbeing. But do they really provide a training for citizenship? Indeed we have now got civics included in the curriculum. But mere inclusion of the subject will not provide a training for citizenship. An education in the theoretical part of civics implies a course comprising the Problem of Government, the Problem of Liberty, the Problem of Labour and so forth, that is, the problems which will inevitably confront the student after his school days are over. But Class-lessons in Civics and training for citizenship are too distinct functions . . . . At the same time there is danger in trying to train pupils in citizenship by equipping them with technical efficiency or trade efficiency, because in that case your aim might be selfish. The idea is not to turn out merely skilled workmen but better men and women.

GENERAL CURRICULUM AND CIVIC EDUCATION

Let us now consider how Civic Education and Civic Training can be given even where a direct course is absent. The most important condition of effective training in citizenship is the training of the will through sports and games, and other organizations to that end. That is effectively done in all Public Schools in England, also in the universities, specially in Oxford and Cambridge where the aim is to produce *Not books but men!*—the most important point in the education for citizenship.

If we turn to America we find that the course of education extending over a long period of eight years in High schools helps to develop *will* along with pride in accomplishments, or culture, but above all helps to develop the ideals that make men and women responsible and mutually helpful.

One wonders that in America the special schools and special departments in the universities are so very varied. But the point is plain. They merely correspond to the differentiation of functions in society. These differentiations do not however aim at turning out narrow specialists. The essential feature of American education is *concentration with culture.* In America there are organizations in schools and universities for giving training in citizenship through self-government. In America even in the Primary Grades Physical Education is effectively given for that purpose. Physiology and Hygiene tend to serve the same purpose in the Grammar Grades. History is taught in relation to social situations as preparation for citizenship. Similarly, socialization and dramatization also are adopted with that end in view. Organizations of this sort of activity and creative

work with construction materials go to lay the foundation of training children in civic activities and to prepare the ground-work for sound patriotism.

In Japan the aim of even technical Education is not merely knowledge and skill such as pupils may acquire in a workshop, but also an insight into civic life so necessary for moral and material advancement of the country.

CIVIC EDUCATION IN INDIA

In order that civic education may really be introduced through a course of general education two things are to be particularly stressed—(1) Topics to be selected in *the course of civics* (2) the method of learning to be adopted.

At the earlier stages a course in civics ought to consist in *elementary social* and hygienic problems rather than in the actual machinery of Government. So design your course that you may give the pupils an insight into civics in their pursuit of knowledge. Here are some practical suggestions:—

1. Dramatizations and socializations in Literature.
2. Project lessons in Nature Study.
3. Excursions in connection with History and Geography.
4. Practical Manual work.
5. Outdoor sketching.
6. Social Entertainment Clubs.
7. Co-operative activities in connection with Library work, sports etc.
8. The work of the Boy Scouts.

These and similar other activities in which students take part lay the foundation of those higher virtues which are necessary for good citizens. For example, Physical training, Hygiene, School discipline, Boarding House or Hostel system are some of the powerful agencies for importing civic education. Similarly, organizations to develop in pupils the sense of responsibility and leadership are very necessary for laying the foundation of true spirit of patriotism.

In order that civic education may really be effective and complete special emphasis should be laid on women's education. But courses will need to be specially designed to suit the requirements of women in the discharge of their civic functions viz. to make them ideal mothers, wives, sisters and daughters.

The question of moral education is an essential factor in Civic education. In fact in Japan moral training is said to lay the foundation of Civic Education. The question of religious education naturally comes up in that connection, but religion must be regarded as distinct from morals, specially in this country where religious principles and ideals are so very divergent. Even in Japan religious teaching is prohibited in schools as constituting a barrier to the introduction of an intelligent system of administration. Moral stories may however be embodied in the reading books and constructive activities accordingly organised. We must all realise that mere reading of moral stories is not likely to develop moral ideals in the minds of pupils. For this purpose practical examples, supervision and discipline are necessary. The danger of teaching morality through books can be averted by embodying examples of very general interest.

THE PRACTICAL ASPECT DISCUSSED: THE EXTERNAL CONDITIONS

The main principle is to harmonize the conflicting interests of classes and masses, of communities and untouchables. Granted this principle there ought to be organisations for providing opportunities without exception to every one irrespective of his social position, in order that his intellectual powers may be developed to the utmost as preliminary to his civic training.

In India different communities must have to live in peace and therefore work for the advancement of the communities and the country; they therefore must co-operate

with the state in constructive activities. There are yet other conditions which in this country make the problem of Civic education more complex. Of these the economic-social and political-social conditions are most prominent. The question of unemployment relates to the former and that of prospects to the latter. The former is a factor of discontent. A large homogeneous mass of discontented people is a danger to the state. The want of prospects leaves no stimulus to self-exertion and creates discontent. In other countries social democracy establishes a bond of sympathy between the upper and lower classes, but in this country the idea of social democracy has yet to develop. This condition is very unfavourable to Civic education and is against the bond of solidarity between races and communities. Also the most essential condition of Civic education, viz., the education of girls till, say, the age of 16 is still generally wanting.

These are the external conditions which must be put right to make Civic education really effective.

THE DUTIES OF OUR SCHOOLS IN FULFILLING CIVIC FUNCTION

Our high schools cater for liberal education and culture. This development of intellect influences the will, though it does not make it.

The aim of Primary education is not culture but the promotion of physical and mental alertness to enable pupils after their school course to pick up book-learning, to get an insight into the value of good work and to strengthen their sense of duty. Primary education therefore ought to be organised with the object of promoting the desire for work by providing suitable active means. This is really one of the strongest moral agencies in the education of mankind and the surest key to the store-house of Civic education. Emphasise the practical activities in connection with Primary education, that is, bring the pupils into closest touch with his environment in connection with some kind of work. For example, nature-study lessons, hygiene lessons, manual work lessons, some form of social work should be done in their natural setting. The idea is to train children to become diligent, conscientious, obedient and obliging through actual work. Indeed practical education is the fundamental condition that theoretical education may be successful.

In Bengal even the Primary system of Education largely fosters intellectualism. If it is not possible to devise practical activities in connection with theoretical education devise means for some activities through methods, e.g., socialisation and drill movements and other activities connected with discipline. Endeavour in class work to impress on the minds of pupils the value of curbing selfishness with a view to avoiding the poison of communal bias in future.

An effective system of Civic education presupposes a prolonged Primary course that pupils may not be released prematurely from school discipline at a time when the demoralising influences of an uncontrolled life may exercise baneful effects on the developing moral character. Even the complete cessation of an orderly public education at the age of 16 is a grave danger because of the inevitable weakening of the old educative influences of family, trade and class, consequent on the economic, social and political developments of the present day and on the growing desire for pleasure. So the interest of Civic education demands an overhauling of the whole system, and corresponding reforms in economic and social conditions.

The most essential reform in Education relates to the provision of facilities for Primary education at the first stage for all and public educational opportunities for those

who do not proceed to higher schools or colleges.

POLITICS AND CIVIC EDUCATION

All types of schools as a result of Civic education must keep themselves aloof from all kinds and forms of political agitation. Civics tends towards a study of much relating to Elementary social economy and relatively very little to the actual machinery of Government. Pupils under instruction form only a general, at best an intelligent idea of practical workings of the machinery of Government and of the nature of the public services to be rendered, and also of the pupils' immediate surroundings —matters of which they hear discussed at home or elsewhere. The chief aim of Civic education therefore is to prepare the pupils to act intelligently in the community. This they cannot do unless they view the community in its proper relation to the state and nation. The pupils are yet of immature judgment and are acquainted with events rather than conditions. Thus their active participation in politics is likely to be a departure for evil. Moreover, the participation in politics is likely to upset their civic virtues, viz., self-restraint, justice and devotion to the interest of the country. They are not yet sufficiently trained to restrain selfishness and develop altruism by work and habit. They yet need the lesson of obedience, sacrifice and moral responsibility. The aïm is not merely the acquisition of civic virtues but their exercise. Remember दाक्षाणां अध्ययनं तपः

SCHOOLS AS SOCIAL CENTRES.

BY

MR. J. P. JOSHUA, M.A.,

Christian College, Madras.

Exploitation of the youth in this country is still an undetected crime. The only alarm one hears about it is about the misguided youths that are unscrupulously used by the terrorists in North India. In South India, all around us, the same evil, perhaps to a lesser extent, is to be found. Without casting any personal reflection, rather as a matter of common knowledge one can cite the way in which the pupils, more especially those in the higher standards, are being used by various types of people and groups of people. For various bits of propaganda work, students are found to be very handy. For public meetings, for processions, elections, for Baby Welfare, Health and other Exhibitions, especially when the local Collector or the Governor comes to the place, students are made to take a prominent part. Let us not cast any blame on any body. After all students are handy, students are lively and energetic and only quite willing to help in anything exciting. They may get exhausted after the show and the Big men may get a name. But it is high time that the teachers as a body see the harm in these spasmodic outbursts of enthusiasm and energy sapping the resources of their charges. Next to the parent the teacher has the greatest share in developing the various talents in the young persons.

The school has the most potent material to work on. The teacher has uncorrupted youth to work with. He has leisure and plenty of scope to use these materials at his disposal. If two or three teachers in a school or, better still, a group of teachers in any particular place could evolve an organisation for directing, developing and working with the non-scholastic activities of the students there will be a great deal of advance not only in the achievement of our students but in that of our teachers as well. Something is being done in this line in the matter of sports; and the Boy Scout and Girl Guide movements are also desirable lines of development.

Why not then make a definite step in Social Service? In Social Service the students are showing all over the country greater enthusiasm and their juvenile innocence is more productive of good than what the hard boiled elders can achieve. In the light of what has been done in one or two institutions let me try to narrate just a few things that a school can do. Mistakes have been made and will continue to be made. That is nothing to be discouraged about. We all live and learn and if through the columns of this or any other journal experiences could be exchanged we shall be the better for it.

Hospital Visiting is one of the easiest things to do. Students will find it a great source of joy to visit the sick and will relieve much of the pain by just a gift of a few flowers, a book, a bit of reading from some interesting book, an encouraging word, or writing a letter to the relations, or even a smile. On the other hand these visitors can be an utter nuisance to the hospital authorities. Here comes the skill of the teacher who can pick out the right

kind of person and train him to be helpful. In Madras the Madras Library Association and the Guild of Service have made it easy for journals and books to be supplied to patients to the various hospitals in the city. The hospital authorities have to be approached before hand and their opinion and convenience consulted in this matter.

The organisations of Boy Scouts or Girl Guides are very well known to be narrated here. I hope the time will soon come when there will be no school in South India where the Scouting spirit is not seen.

In most of the towns "slum" areas are common and even in villages the quarters of the poorer people usually termed "cheries" will not be missed. These areas afford great scope for the social worker and his or her troop. Drainage, water supply, disease, sanitary problems, child mortality, ignorance and other curses, all call for instant relief. Municipal and Local Boards can be asked to help in this relief work and the school will perhaps be able to help where these bodies cannot. If a centre like this is chosen for work a host of other activities will follow in the wake. These will require other workers and slowly but steadily a large portion of the school will find itself working with the people of such a place.

A night school for the adults and perhaps for the children also will be found to be very necessary. In this particular item of activity the teacher has to work more than the students who may however be allowed to teach once or twice a week.

The children of the locality can easily be roped in for games and this can become a regular and permanent feature of the work. Team spirit can be developed by this and sooner or later a Scout troop can be started among these children. If it is a Girl School that is working in this place many more things can be accomplished. After the games songs can be taught and in this the elders also can take part. Needle work can be introduced and the mothers and the kids may thus be enabled to earn an honest pie. Cleanliness can be emphasised and after the games perhaps the children can have a bath and this will have to be kept on till the habit is permanent. After some period of working some of the elders of the place will become friendly and one can learn many things from them. As a result of conversations some help can be rendered to their agriculture or other vocations. Perhaps these social workers may find a sale for the things that are produced in these places. Poultry farming, bee keeping and other cottage industries can be introduced with profit. Literature on these matters can be had from the various Government departments or from such institutions as the Y. M. C. A. But great caution has to be exercised in these contacts with these people. They may not be as educated as you are but they are very watchful and one false step is enough to spoil the work of many a week. It is highly necessary that the delicate feelings of the people are not hurt. If these social workers will approach the people in an attitude of sympathy and learning from them rather than one of superiority many things can be done.

The problem of intemperance will be another that will have to be faced. Ignorance, uncleanliness, debt and disease will also have to be faced. Periodical lantern lectures, Bhajanas and short plays will be found to be helpful. But tangible results can be had only by the change of heart of these people and for this personal contact is essential.

If the group is financially strong a medicine chest can be added to the things and a diminutive dispensary started. Minor ailments such as cuts, wounds, scaldings, etc., can be treated every day at dusk. Incidentally, this can be a place where the

workers can get a training in First Aid. Persons who are sick and who have to be treated by a regular doctor can be directed to the hospital where the help of the student or the teacher will be very useful. A thrift co-operative society can be started not with the idea of enabling the poor man borrow more but to enable him to put by something and thus learn to save. Appropriate lantern slides on these subjects are easily available.

It will be thus seen that a school taking up a proper place such as a "chery" can in the long run develop many activities and the whole school can be made to feel that it is their centre and if in a place three or four schools were to take each one place what a change there will be in the course of a few years!

After such work for the working terms it will not be out of place for the batch to go out and have a look at what others do in other parts of the country. Visits during the holidays to centres of rural uplift will open the eyes of the workers. Perhaps a period of stay in one of these centres will help the parties mutually. These trips will serve the purpose of an excursion and picnic and also will be highly instructive.

During festivals or other thamashas in the place the school can take up voluntary work such as, controlling the traffic, looking after the cleanliness of the place and generally speaking being helpful. Girls can be of great help during Baby Weeks and they can regularly help in Child Welfare centres.

Yet another bit of service that a school can render is to a jail or a Borstal school if one is near by. With the previous sanction of the authorities musical concerts, variety entertainments and even football and such other matches can be arranged periodically and from personal experience I can say that these will be very highly appreciated.

The above is not an exhaustive account of what can be done. As each group works each place will present its own and peculiar problems and these problems will have to be faced according to the local conveniences and yet keeping the principles straight and steady. With a spirit of adventure and a heart burning to help others and equipped with the materials that we have in our schools if we go forwards steadily our institutions will be one of the, if not the best forces to combat the evils that we have in around us and what is more our schools will be the places where we shall have the privilege of training the right kind of citizens and then the dawn of "Happy India" will not be far off.

SCHOOLS AND CITIZENSHIP.

BY

REV. C. W. RANSON,

Principal, Kellett High School, Triplicane.

It is easy to find a dozen different answers to the question—"What is the purpose of Education?"—all of them equally confident, equally true and equally useless! We talk brightly of the formation of character, the production of a sound mind in a sound body, the training of good citizens and the preparation for complete living. The list might be continued almost indefinitely for it is fatally easy in discussing Education to fall into the snare of glib and platitudinous definition. No adequate definition of the purpose of Education can be conveyed in an epigram. Nor can one brief article do more than suggest one angle of approach to a subject that is as wide as life itself.

Every scheme of Education being, at bottom, a practical philosophy, necessarily touches life at every point. Hence any educational aims which are concrete enough to give definite guidance are correlative to ideals of life—and as ideals of life are eternally at variance, their conflict will be reflected in educational theories."

So writes Sir Percy Nunn, one of the foremost educationists of to-day, and his words are at once an explanation of conflicting theories and a warning against facile definition.

If, as Nunn suggests, educational aims are "correlative to ideals of life," our view as to the purpose of Education will be determined by our general philosophy—our interpretation of the meaning of life. Where, for example, economic pressure is acute and society is haunted by the grim spectres of unemployment and insecurity the atmosphere is not congenial to the growth of idealist theories. Plain living is not always conducive to high thinking. The world to-day is faced with such economic insecurity, and in India the steadily increasing population has combined with the general economic tension to make the problem of unemployment specially acute. It is not to be wondered at that there is little idealism behind the motives which impel parents to send their children to school. The strangle-hold of economic necessity has made materialists of most of them—even of the would-be idealists.

Their aim in sending their children to school is in most cases a matter of "bread and butter." They "educate" them that they may earn a livelihood. Too often, unfortunately, the children themselves learn to share this attitude, the chief dangers of which lie not in objective results but in subjective tendencies, for it breeds a narrowing spirit which is the negation of true education and which often defeats its own ends. There is nothing to be gained by merely decrying the prevalence of this "bread and butter" aim, but the fact that its widespread influence vitiates our educational policies must be frankly recognised. The only hope of deliverance from the narrowing tendencies which it imposes (apart from the removal of the root causes by the birth of a new economic order) is that the educators themselves should resolutely withstand the temptation to lower their aims and ideals. While it is true that educational aims are correlative to current ideals of life and the policy of schools is

in a measure shaped and determined by those ideals, the converse is also true. The schools play a vital part in the shaping of ideals which influence society. It is not only essential that teachers should firmly maintain wide and lofty ideals in face of narrowing and corroding influence of practical materialism, but it is also of vital importance that they should seek to relate their educational aims to the ideals current in society. Their influence will partly depend on the measure in which they succeed in this correlation.

If the aim of many parents in sending their children to school is that they should ultimately have a certain market value, the school should make it clear that their aim is to seek to produce socially efficient individuals, and should be prepared to show that this wider aim does not conflict with the narrower one, but absorbs it.

W. C. Bagley, that staunch protaganist of social efficiency as the end of Education, writes in *The Educative Process:* "Social efficiency is the standard by which the forces of Education must select the experiences that are to be impressed upon the individual. Every subject of instruction, every item of knowledge, every form of reaction, every detail of habit, must be measured by this yard-stick. Not, what pleasure will this bring to the individual; not, in what manner will this contribute to his harmonious development; not, what effect will this have upon his bread winning capacity; but always, will this subject, or this knowledge, or this reaction, or this habit, so function in his after-life that society will maximally profit?

Bagley lays down three canons of social efficiency.

(1) That person only is socially efficient who is not a drag upon society; who in other words can "pull his own weight," either directly as a productive agent or indirectly by guiding, inspiring or educating others to productive effort.

(2) That man only is socially efficient who, in addition to "pulling his own weight," interferes as little as possible with the efforts of others.

(3) That man is socially efficient who not only fulfills these two requirements, but also lends his energy consciously and persistently to that further differentiation and integration of social forces which is everywhere synonymous with progress.

"The standard of social efficiency must be rigorously applied to the products of the school. The school must fit the individual, not for the life of the past, nor for a remote Utopian future, but for the immediate future, the requirements of which can be predicted with reasonable certainty. If it fails to do this, the school cannot justify its existence."

In the light of this standard of social efficiency or good citizenship are our schools justifying their existence? We are still fettered to a system which was designed to meet the needs of the past. There have been many attempts to adjust the Secondary School curriculum to changing conditions, but such changes lag behind the conditions they are designed to meet and are out of date almost before they are put into operation. There is no attempt to anticipate the needs of the future by constructive planning.

Juggling with the subjects of an antiquated syllabus will not meet the needs of the India of to-morrow. Nothing less than radical and comprehensive reconstruction will suffice.

How is this reconstruction to be brought about?

If we wish to make the school a training ground for social efficiency and good citizenship, it is not enough merely to take a course of *civics* on to an overcrowded syllabus and seek to inculcate ideals of social responsibility and civic obligation.

Education must be organised in relation to the social and economic needs of the

future. At present our schools are turning out, by the thousand, products of a type which society at present cannot absorb. Unemployment figures among the "educated" mount steadily, and as often as not the boy who leaves school, rather than finding himself a useful member of society whose services are in demand and worth something to the community, finds himself a drag on society whose services seem to be of no use to anybody. He cannot feel that he is a good citizen—"pulling his weight" either directly or indirectly for the service of society, and as the period of demoralising idleness is prolonged his chances of ever becoming socially efficient grow less.

The truth is that at the present time our educational system is out of relation to the needs of the community and the capacity of society to absorb its stereotyped products.

This point need not be laboured—it has been stressed so frequently that it has become a platitude. It has suffered the fate of platitudes. Everybody agrees with it but nobody does anything about it. We are all overwhelmed by a problem that has grown steadily in complexity and magnitude—and so we ignore it!

The struggle for bare existence among the products of our schools is cutting the nerve of effective citizenship.

The foregoing generalisations are not new. Such criticisms have been on the lips of intelligent observers for decades. In recent years successive influential commissions have surveyed the problems of Education and published their findings, but the effect upon Secondary Education has been negligible.

The Sadler Commission was limited in its field of enquiry to Calcutta University, but its work has had far-reaching results in University policy throughout India. This Commission made recommendations with regard to high schools, in relation to the University which (in the judgment of the Lindsay Commission) "if given effect to would have made far-reaching changes in the school system as well as in the University," but Madras University has definitely declared against one of the most important of these recommendations.

The Hartog Committee, appointed by the Simon Commission, criticised the narrowness and uniformity of high school courses and attributed the defects in the system largely to University influence in "the peculiar patronage exercised over high schools in respect of their recognition, resulting in an undesirable dominance over both objective and curriculum."

The Simon Commission accordingly recommended "wise regulation rather than fresh expansion" and stated that "in the interests of India a very serious effort is required to put the system of Secondary Education on a satisfactory footing, and that this effort of reorganisation remains to be made by Ministers."

All these suggestions admirable in their way do not touch in any detailed way the most crucial question at issue—the relation of schools to unemployment and the social and economic structure of the country.

The problem cannot be met merely by the consultations of educational theorists working in a water-tight compartment.

Educationists must combine with experts on population, employment and economics as well as with potential employers of labour (including the public services, commerce and industry) in an endeavour to revolutionise Education that our schools may become real instruments for social training and the growth of good citizenship.

The imperative needs of our schools are being met by a policy of drift. Cannot the Teachers' Guild (the interests of which lie mainly in the field of Secondary Education) use its resources and the opportunity of The Education Week to mobilise pub-

lic opinion in favour of a comprehensive enquiry and radical reorganisation?

The schools must be made efficient instruments for the equipment of citizens who shall enter the life of the India of to-morrow as socially efficient individuals.

One important step towards bringing schools into closer relation to the actual social and economic needs of the country might be taken at once—in the formation of a liason between schools and commercial and industrial interests and other potential employers of labour. It ought to be possible to form some sort of organisation which would link more closely the economic and educational interests of the country.

Such an organisation would not create more employment, but it would facilitate the finding of suitable people for such jobs as there are for boys leaving school and it would save a percentage of the annual output from schools from the demoralising feeling that society has no place for them.

More important still, it would bring these outside interests into close touch with the gigantic problems of Education and help educationists to shape their curricula in some relation to economic demands. There would be immense gain on both sides. The Sadler Commission recommended the creation of a Board of High School and Intermediate Education in each province. The Madras Secondary Education Board is a sterile institution, which at present plays no vital part in influencing the policy of schools. Would it not be possible so to alter the constitution and enlarge the scope of the Board that it would fulfil this function of linking schools with other closely related interests in the life of the community, from which they are at present isolated, so that there may be a combined attempt at constructive planning which will help to make our Secondary Schools more adequate training grounds for social efficiency?

THE CULTIVATION OF THE "SCHOOL SPIRIT."*

BY DR. G. S. KRISHNAYYA, M.A. (MADRAS), M.A., PH.D. (COLUMBIA).,

Superintendent of Education, British Administered Areas, Hyderabad State, Secunderabad.

The school spirit is hard to define. It includes more than "corporate feeling," "school loyalty" or "*esprit de corps.*" While it escapes definition, it is something so real and active in the life of the school, that even the occasional visitor will notice its presence or absence among the students. It may perhaps best be described as an attitude of "our-school-ness," plus a sense of belonging to the school, plus a "we feeling" so far as the constituent members are concerned. Apart from the fact that it is a significant feature of some of the outstanding institutions of the West, there is much to be gained by its careful cultivation in our schools and colleges. The aim of this paper is to indicate the need of encouraging such a school spirit, to describe ways and means of cultivating it, and to suggest precautions that may be taken against possible undesirable manifestations.

AIM AND VALUE

It should not be necessary to say much to prove the desirability of a strong loyalty to one's school or college. Unfortunately, however, its importance is seldom appreciated until something goes wrong.

To the School. So far as the school is concerned, such an attitude is an invaluable asset. School sentiment is the junior edition of public sentiment, and public sentiment is the strongest force in human society. It makes possible and available influence which can enforce conformity to certain accepted and acceptable standards. It obliges even the weaker members to regulate their conduct according to the behaviour, habits or folk ways of the school. It therefore makes co-operative efforts easy and natural; and self-control and discipline readily become matters of common concern. In fact so powerful is the influence of these established school customs, forms and standards that there comes to be an expectancy and a mental adjustment on the part of the children even before they actually become members of the school; and after they have joined the school its ways, its customs and its standards grip them and begin to fashion them. The individual is made to feel the compelling power of the group standard towards right kinds of conduct.

There is no surer guarantee of a personal responsibility for the well-being of the school. Nothing is more likely to give the students a sense of pride and privilege, and a feeling of obligation to hold sacred the fair name of their institution and to pass it down fairer and nobler to the next generation. The stirring up of group loyalty, and the arousing of collective pride, are bound to have a "tonic" effect upon the future conduct of the pupils. Concern for all the affairs of the school, its property as well as its reputation, is the result of a feeling that it is their institution, that it exists for them and not for the teacher alone. A good school spirit means encouraging one's own weak team in an athletic contest, supporting the school or college magazine, regularly attending debates, lectures, etc. It makes itself felt in school activities whether more or less popular.

This "we-feeling" towards the members of the school, headmaster, teachers and fellow-pupils, has far-reaching effects. It means respect for authority in the classroom, in the assembly hall and on the play-fields. Group consciousness involves wholehearted participation in every school activity. It insures the minimising of class, communal and sectarian distinctions. Social coherence helps to isolate an institution from the contagion of undesirable influences and movements outside. It is certain to prompt pupils to defend their school or college against unjust attacks and frivolous criticisms, and, of course, never to indulge in such themselves. It will teach pupils to put the welfare of the school as a whole above the interests of the class, society, team and party. Finally, it is the unmistakable fore-runner of lasting *alumnus* interest.

To the Pupil. The pupils gain invaluable training through the subordination of petty and selfish considerations to the common good. They acquire the habit of cooperation, team work and "pulling together." There is also the growing preference for the satisfactions of an orderly corporate life. The essential feature is that each one shall feel his personal responsibility for the whole, and shall meet it by doing his part.

To Society. Society is ultimately the better for this discipline which the pupils undergo. The cultivation and exercise of school loyalty and *esprit de corps* lead to a keener civic sense and public-mindedness. They make for active and ever-widening interest in public affairs, public property and matters which do not belong to the individual personally. No better preparation for citizenship is conceivable. If all the members of a community felt a personal responsibility for the well-being of the town or community, we should at once have an ideal condition.

MEANS OF CULTIVATION

Native Tendencies and their Aid. From a psychological point of view, it may be said that the school spirit is an expression of the different forms of the social instinct. This instinct is manifested in various kinds of native reactions to other persons, such as observing, imitating, competing, and is shown also in several rather distinct forms. There is the hard or gregarious tendency. There is sympathy, or the impulse to feel as others do. There is love of approbation, or the effort to please others, to stand well in a group. There is competitive and co-operative activity. Further, there is the attachment or loyalty to an ideal, a person or an institution. There is altruism which shows itself in regard for the welfare of others, and in the subordination of selfish interests. In addition to these tendencies there is the tremendous influence of folkways and *mores*, the effect of corporate suggestion upon individual thought and action. Thus the cultivation of the school spirit has ample support in the forces, impulses and tendencies already in existence, and involves only deliberate direction and intelligent manipulation.

Location of School. Many means can be used to bring about this attachment to one's school. Even such a prosaic thing as the location of the school can play an important part. It is a distinct advantage, for example, to have the building all by itself, preferably an architectural unit, either on an elevation, or away from crowded neighbourhoods. This isolation, helped by a compound wall, is in some ways symbolic of the attitude we seek to develop, safe from the divisive and disruptive influences of the outside world. This does not mean however that but for this physical and topographical condition the school spirit is impossible of development. It is to be regarded as valuable, but not as indispensable.

Happy School Life. Boys are not likely to cherish the memory of events or incidents that were not pleasant at the time of occurrence. Nor can a strong attachment grow towards an institution with which pleasure and satisfaction have not been associated. So school officers have to see to it that life at school is made happy, that opportunities for all-absorbing activity are amply provided. It is the privilege of the school authorities to direct the school life in such a way that all those with leadership abilities find the places where their particular kind of strength is called into play—the active, practical-minded in leading games, etc., the artistic in art displays and dramatic performances, the scholarly where scholarship is needed, and so on. Excursions and holiday trips not only provide some enjoyable diversion and relief from the monotony of school life, but greatly help to weld the pupils into a body of intimate friends. Beautiful and attractive spots and lawns often invite loving attachment and warmth of feeling. The fact is that the school must seek to befriend the pupils, and in this go more than half way. Not until then will genuine devotion start growing. The chains which bind the *alma mater* to her *alumni*, can be no other than the chains of love, and in the forging of these, pleasurable experiences play no small part.

Pride in the School. Pride in the school must be stimulated and encouraged. This is the prerequisite of devotion, and the guarantee against indulgence in talk or action likely to bring the institution into disgrace. It is useless to expect children to be proud of their school unless there are some things of which they may rightly be proud, and of which they are made aware. The more successful the school activities, the more pride will the student have in them. So the achievements and distinctions of the school and its students, past and present, should be given due prominence. The traditions of the school need to be kept alive and stressed. Admiration should be intelligent and informed, if it is to last. First develop a school of which its pupils may be proud, and then give them opportunities to express their pride.

Pupil participation in School Affairs. The students' interest in the school can be increased in various ways. The best way is to give them some part in the management of its affairs. The student who gives of his time, thought and energy to his school, cares for it the more because of his contribution. The greater the opportunities for student participation, the larger the number of faithful friends that the school will have made. Rowdyism, strikes and rebellion will be almost inconceivable. Many of the problems and responsibilities of the school, therefore, may well be shared with the pupils. The school must not only offer opportunities for the students to share in its work but should also give them public recognition when they do a fine piece of work. Pupils' attention may occasionally be drawn to those elements in the school which can be and ought to be improved. It is foolish for an institution, as for an individual, to pretend that it has no room for improvement. Thus practice in, and thinking about, what constitutes happy living together, will be combined. It is for us to see to it that our pupils find the reward of right action sweeter than those of wrong action, that they get the taste early, and that by such tasting, they come to have the desired preference.

Student Self-Government. A sense of responsibility is greatly assisted by a student representative council. While it is desirable to multiply chances for pupil co-operation in the many activities and affairs of the school, some type of organisation is necessary for providing participation in control. Any plan which enables the student body to co-operate with the headmaster or principal and the staff in meet-

ing the problems of the school, falls within the term "student council." The pupils not only begin to share in some little way in the running of the institution, but have a legitimate channel of expression for their grievances and problems. Further, it readily enables the students to realise that the building up of good traditions, and the maintaining of the reputation of the school or college, is a joint responsibility. Much can safely be done in our institutions by way of taking the pupils into administrative partnership. And the results will be astonishing. As matters stand the traditional school is either an autocracy "run" by the headmaster, or a bureaucracy governed by the teachers. It is certainly not providing the necessary training for self-direction and life in a democracy.

Permanence of Staff. Another factor which is likely to help the growth and maintenance of a deep devotion is a certain degree of permanence in the staff. It must be obvious that if the teachers and headmaster keep changing frequently, no abiding loyalty is possible. In the same way, student migrations run counter to the establishment of school traditions. It is difficult for most people—pupils and alumni—to maintain a steadfast attachment to an institution which is constantly changing in control and complexion.

Unifying Factors. Above all, if the students of an institution are to feel that they are one body and that they and the staff together constitute that school or college, it is very necessary that unifying agencies, activities and experiences, should be multiplied. In the first place, the possession of a common stock of knowledge should be made possible. A school or college handbook dealing with the history of the institution, its aims, ideals and traditions, its aspirations and achievements and its rules and requirements, and including a brief description of the different activities and associations in the school, and something about the members of the staff, will make for easy initiation and rapid assimilation. The addition of some extra pages will make it a very useful diary as well, with the outstanding school events and holidays printed therein. School newspapers and magazines also help to create a sense of unity.

School Assembly. A school assembly or convocation is of great advantage in improving morale. Through weekly or less frequent meetings, interesting talks and programmes, it should be possible to ensure a common body of knowledge regarding the history, traditions and activities of the school. At the beginning of the year a formal assembly could easily be held in which the head of the institution may welcome the newcomers, introduce the members of the staff, and sound the note for the work of the year. This would make the pupils, new as well as old, realise that they all belong to one academic community. Another formal convocation may appropriately and profitably be convened at the end of the year. Feeling oneself part of a large group in concerted activity helps to foster the school spirit.

Visible Signs. This sense of unity can be strengthened also by various visible signs. Badges, colours, styles and colours of dress, are often used for this purpose. School songs, school note-books, etc., contribute towards a similar effect. They mark out the boys who belong to that school from all the rest, and make them feel a sense of kinship to each other. It must be added that while these can become obtrusive and annoying, within reasonable limits they deserve to be commended for more general adoption in India.

Joint Activities. Unifying activities are not difficult to plan. Dramatic performances, debates, picnics, excursions, scouting, school magazines, exhibitions, assemblies, all tend to bring home the idea and the feeling that the students are members of

one body, and further, they increase the number and strength of the ties of kinship binding them together. Besides, they develop not merely group consciousness but group responsibility. Inter-school sports, tournaments and debates, have the effect of making the students of one school stand over against those of another, thus in a way stressing their different loyalties. These activities, needless to say, have intrinsic value as well, but with that we are not concerned here. Activities such as these centring in and around the school, and affording immense pleasure, make it possible for the school to be associated with some of the happiest moments of pupils' lives. Under these circumstances, the love and devotion of the students for their school may safely be taken for granted.

Curricular vs. Extra-Curricular. It is not imagined here that class-room activities never exercise such influence. At the same time, it is useless to deny that residential schools and those which encourage extra-curricular activities have a decided advantage over others. Working together day after day cannot but make the students of a class realise that they belong to one institution. But all too often class work is anything but pleasurable, and the association with each other is unavoidable and usually taken as a matter of course; whereas, living together day in and day out binds the group together as nothing else can, and extra-curricular activities arouse spontaneous all-absorbing interest, and occasion intense pleasure. Happy is the school where work within the class-room partakes of the quality usually assosociated with work outside.

UNDESIRABLE POSSIBILITIES

Necessary to offset them. The encouragement of exclusive attachment to an institution is liable to lead also to unwholesome consequences. A narrow loyalty can result in the familiar attitude, "My country, right or wrong," and the suppression of critical habits and a discriminating attitude. It may limit the pupils' vision and interest and have a very cramping effect. The tyranny of the majority which is likely to be set up, may strangle individuality for the sake of uniformity, and give no chance to the minority who may be in the right, and ahead of the mob. Care should be taken to counteract these possible undesirable manifestations of the school spirit, and to see that the effect of the collective suggestion upon individual thought and action is entirely salutary.

Broadening Interests. Precautions need to be taken to see that the means and agencies proposed for creating a school spirit do not give rise to new evils. A cramping loyalty, a parochial outlook, and an intolerance of a different view, are serious maladies, and ought to be prevented as far as possible. This can be done largely by making the devotion more intelligent, and by occasionally breaking down the walls of isolation. The schools of one town may combine to play against those of another. The same thing is possible with debates. By being aligned on opposite sides, the schools have chances of seeing something of each other and of correcting queer notions. This widening of loyalty may be indicated by the use of district colours as well as school colours, or the emblem of the school against the background of the districts. Just as attempts are made to save "House" loyalty, where the House system exists, from becoming too prominent, so in the case of the schools of a town, district or state. This extending of interests and devotion cannot be neglected with impunity. Opportunities should be provided for the meeting of the pupils of the different schools. Picnics, excursions, scout camps, etc., may be utilised for cultivating and expressing a spirit of friendliness between institutions. What we do not know, we tend to fear or dislike.

Careful Supervision. To counteract the tendency to subordinate higher ideals to school triumphs, it is necessary to stress the fact that games must be played in a sportsmanlike manner, and for their own sake. Rules and regulations are meant to be followed. More supervision should be introduced on the playgrounds. Right ideals must be kept before the pupils, and they should be made to understand that the school spirit is only a means to an end. The habit of critical evaluation and unbiassed judgment should be emphasised at all times.

Influence of Traditions. It must be remarked that the corporate nature of school life needs to be kept in mind when influence on the pupils' wills is being considered. That life is the great moulding agent, for during school years a child is most influenced by his companions. From them he borrows ways of looking at school matters. He imitates their attitude towards the teachers, towards lessons, towards games; he accepts their standards of schoolboy honour, and as a rule, he acts upon that rather than upon the teachers' exhortations when the two are not in accord. The teacher can exercise but little influence in direct opposition to the general opinion of the school. If it is wrong, all efforts should be directed towards changing it, for without its general concurrence there may be government, but there can be little real discipline. The school spirit and tone are valuable servants but dangerous masters. The great task before the Secondary school with respect to its "life," is to inform all the activities,—study, recreation, athletics, social affairs—with a wholesome morale, so that in them all the will of the boy is acting as we should desire it to act in his mature life.

The Teacher's Responsibility. In all these matters a very great deal depends upon the teacher. If he is petty and narrow-minded the pupils will tend to outdo him in that. If he is able to rise above parochialism and see things in their true light and perspective, he will teach his pupils how to be loyal to their school and kind to their fellows, without being rude and mean to the pupils of other schools. The teachers of different schools ought to arrange opportunities for meeting socially and at times professionally. If they are obviously friendly, it will be impossible for the teams which they represent on the football field and elsewhere, to resort to discourtesy and foul play. Teachers need to keep their fingers, as it were, on the pulse of the student body, and check in good time undesirable attitudes and tendencies. One of the first requisites here is the cordial and intimate participation of teachers in the life of the school. Boys and girls need their help quite as much in their recreations and diversions, as in algebra and grammar. The modern high school teacher is tempted, sometimes compelled, to content himself with being a philosopher to his pupils, and never attaining his more influential relation of guide and friend. It is lack of constant contact that leads suddenly to shocking revelations. Teachers who show no personal interest in their pupils can have no claim on their love and loyalty. Old boys cannot be expected to feel a sense of indebtedness to their *alma mater,* unless the masters have placed them under obligation by genuine sympathy and friendliness. It is futile and foolish to try to reap where no one has sown. If a wholesome school spirit is to be found amongst the pupils, first of all, the teachers must show themselves to be inspired by it.

* A practical and exhaustive treatment of the contributive student activities will be found in the author's book *Citizen Training in School—A Handbook of Extra-Curricular Activities* shortly to be issued by the Oxford University Press.

THE SYLLABUS, THE TEACHER AND THE CHILD.

BY

MISS W. M. BARRIE.

What is a child born for? What is Education meant for? These are two questions to which every teacher should give an answer on which it is necessary that every teacher should make up his mind decidedly and definitely for on his answer to them depends the quality, the value and the effectiveness of his work. Many answers could be given to both and in India especially one is tempted to answer "philosophically." As practical educationists however we cannot afford to be purely theoretical or philosophical in answering them. We must answer in terms of the hard facts of life and living Even in these terms several different answers could be given but we may generally accept as a central fact of life that "a child is born to learn about the world it is born into, to learn to understand the people it must live with and amongst and to 'grow' mentally and morally and spiritually thereby." The extent to which each child can do this depends of course on the individual child's capacities but the fundamental fact or law is applicable to every human being.

If we accept this as an answer to the first question then we may answer the second question in the same way, viz., "Education is meant to assist the child in learning about the world it is born into and in the understanding of the people it lives amongst." This aim of Education, it is true, has always been acknowledged. Indeed it has been so much "taken for granted" that in the collection of facts about life and preparing of books about life for the young adventurers in life we have shut out "reality" and built ourselves into a fantastic factual "educational" world of our own making in which learning about the world we live in and the people we live amongst has meant, more often than not, merely the "remembering" of the contents of a good text-book. So thoroughly have we divorced ourselves and our work from the "actual" world that it is not unusual for example to find our "B.A.'s" with an admirable knowledge of an admirable text-book in which the "subject" has been thoroughly and exhaustively treated and carefully graded (e.g. Botany or Economics) but with no knowledge at all of India's Natural Living Text-book, her "Fields, Factories and Workshops." We have indeed so accustomed our students to the "text-book" that they do not feel they are "learning" at all when they have to read the book of Living Nature and Living Humanity, instead of formalised verbal theories about them. "I want to read, read, read" is how the eager student expresses it. But this read-read-read attitude is not the true expression of the inborn desire for knowledge but its perversion. It is not the attitude of true study but of the hysterical, uncontrolled, unbalanced, unsatisfied, undisciplined, uneducated mind. It is not this attitude which Education is meant to cultivate. Education is meant to cultivate the clear sighted, balanced mind that can look out on life with understanding not wall itself into an abstract world of verbal facts.

In this "abstract" educational world of verbal facts and theories we have almost become unaware both of the exact condition of the living world about us and certainly almost quite out of touch psycholo-

gically with the world in which the child lives.

It is with the same "text-book" mentality too that we regard our syllabuses and the whole curriculum of the school. Everything is "theoretical," even our practical methods. Inspite of the attempts to make our syllabuses, our curriculum and our methods more practical, more scientific, more living and uptodate, we teachers are so bound by the unnatural artificial text-book attitude to our syllabuses that the most common phrase one hears in the teaching world in reference to the introduction of anything new that is not expressed factually, is "Oh, I have no time for these things. I have to get through the syllabus." And generally the "getting through" the syllabus means the cramming up of the facts about things while the power to recognise these memorised facts in every-day life is totally absent in their pupils as a result. Even our "science" teaching is theoretical inspite of the "experimental" and "laboratory work." The experiment is merely another set of facts to memorise and more often than not means nothing in the life of the pupil. Why should an Indian girl for example require to get a text-book lesson on what is best amongst the different kinds of pumps? Is this the type of "scientific" education that will help our children to know the world they live in and the people they live amongst? But this is how we "apply" our "scientific" syllabuses at present.

The same thing is true of the introduction of "new" practical methods. They are rendered educationally impracticable and useless when the teacher does not know about children and life. Thus all attempts to "improve" Education in any "form" will always be rendered fruitless till we can get rid of the text-book mentality and learn how to use text-books in the way in which they are meant to be used not as a substitute for real learning, but as an aid to learning about the world we live in and the people we live amongst.

In other words the best text-book, the best syllabus, the best possible curriculum can be "killed" by the artificial teacher with little living experience. But the teacher who knows life and is mentally alert to all that happens around him or her and loves children can make living bread out of stones, can make the most artificial syllabus living, interesting and educationally effective. The real problem of Education therefore is the "Teacher" and the only solution of the problem is the "re-birth" of the teacher, the "conversion" of the teacher to the "new" "living" outlook. The teacher who has not himself or herself got a direct and fairly intimate knowledge of his or her own environment and the life of his or her own people, who has not got a "comprehensive" outlook as well as knowledge of actual and not only theoretical facts, cannot give to children what they require for learning the story of mankind and how that story is related to man's home on this planet, i.e., cannot effectively assist a pupil in the taste of learning. For without this direct contact he or she cannot have that active appreciation of how this same comprehensive outlook, this same actual knowledge can be developed in his pupils. In our "abstract" educational world therefore the dictum that the teacher must first himself learn in order to be able to "impart" his knowledge to children is only a half truth, and a half truth which is proving very dangerous to the future of our Education. The teacher has to learn for himself not only the facts that he has to "impart" in history, or geography, or science, etc., but the vital subject that he must learn is *how he has himself learnt,* from his earliest youth, how he is, and should always, be learning *for* himself. Only when he knows or is aware of this will he realise and know how every other individual in the world like himself learns

for himself. Only then will he become able to enter the child's world, to appreciate the difficulties of each child, to know what the child needs for learning and how to supply its needs. Only then will he become the guide, counsellor and friend of the young student on his path to learning about and understanding his own country and his own people and the world and its peoples, instead of merely the "imparter" of factual information. Information imparted and not acquired produces no living realisation in the mind of the recipient. "Imparted" knowledge brings no understanding and little or no increased capacity. "Acquired" knowledge brings with it both understanding and greatly increased capacity for further learning. Hence anything that will bring our pupils into more direct touch with the natural sources of knowledge should be eagerly sought by the true teacher. But it may be objected that to do this would take a very long time and Education is meant to show the quickest way to learning. To that it may be answered that both psychologically and educationally the longest way round is generally the shortest way home. The "short cut" to learning that our teachers think they are taking in cramming text-book knowledge is the quickest road to the destruction of the power of learning. Hence "to have no time to help the child to learn from actual life and living" is really the "negation" of Education by educators themselves.

New individual effort to face and realise the problems of (effective) learning is therefore what is most required and the smallest effort to solve any problem sincerely, independently and honestly is of far more value than the best authoritative imposition or imitation of the best possible methods. If teachers could only realise the practical effects of the learning which grows capacities then our schools would no longer be centres of decay and of apparently inevitable uglification but (rather) of constant and progressive improvement, change and happy development. For where human beings are *living intelligently* change and progress are always, by the very law of human nature, inevitable.

What is important for us therefore is to see that the kind of knowledge we possess is the kind that brings with it the power to understand the life around us and the thoughts and feelings and actions of others like ourselves. Then we will be truly able to assist the pupils under our care to acquire a sufficient and well-balanced knowledge of the world in which they live and of the life of its inhabitants such as will serve too to bring about true, mental, moral and spiritual development.

EDUCATION AND MODERN NEEDS.

The world has been changing and in the nature of things will continue to do so. Man has always been aware of this change. We could almost imagine the primeval man telling his mate discussing the advanced view held by their children. "Dear, we are living in an age of transition." But the change which is coming over the world to-day is, we feel, almost revolutionary in character. In the nineteenth century while man started harnessing forces of nature like steam and electricity to his service he did nothing to enlarge correspondingly his breadth of vision or the powers of his mind. A dangerous disequilibrium has thus been set up. We carry on old traditions, old institutions and repeat ancient slogans while the world is forging ahead. The partial control we have obtained over natural forces has carried our environments several stages forward while our minds, slow to change and adapted to the ways of a past century, linger behind. Many people now begin vaguely to realise that our traditions and institutions have become anachronisms and deserve to be scrapped, while others cling to them as the only solace in ever changing and, according to them, always changing for the worse world. 'In the good old times' is their slogan. And often we hear old men wailing that there is no discipline among the youth of to-day and that education, released from this anchor, is drifting. An old schoolmaster whose *forte* was grammar (usually the stronghold of the old time educationist) complained bitterly that a student of the VI form could not tell what case 'me' was (a very sad case indeed!) and seemed to think that an educational system which could neglect this 'foundation' of all knowledge was far gone indeed.

There is, on the other hand, a new movement towards a more rational educational system, one which would completely throw overboard these 'cases' and 'tenses,' a system founded on recent psychological research and which would be capable of producing a self reliant individual who could face intelligently the problems of the world. The modern thinkers are looking forward to the newer ideals to produce the citizen of to-morrow.

Education, in a broad sense, may be looked upon as the modification and elaboration of the human instinct to suit environments. To the primitive man or savage this would be a simple matter. He would learn from precept and example to make a few weapons for purposes of hunting or self defence. He would also learn as he grew up by having them dinned into him the few usages of the community in which he lived, sexual limitations, taboos, respect for the property of others and traditions and superstitions. Man thus educated by tradition was an improvement upon the creature that had only heredity to fall back upon.

As society became more complex and man grew out of the 'tradition' stage and started asking questions new educational systems came into existence. Some one conceived lofty thoughts. The development of the mnemonic literature of ancient India, the invention of hieroglyphics were efforts to perpetuate these for the benefit of posterity. Cuneiform tablets three or four thousand years old, show that the art of counting was not neglected.* Great discoveries these and full of possibilities!

Education thus became more complex and as we pass down the centuries it took on much narrower forms. Technique and tradition grew around it. In their wake came the teacher, the pupil, and then the 'aids' to learning—the rod, cane or birch. There is a vein of original cruelty in man and he loves to exhibit strange, impressive and terrifying behaviour. Education, as we know it to-day has not yet steered clear of this stage. And although, due chiefly to the development of humanitarian institutions the cane and rod have been laid aside the tradition continues and not unoften one finds the teacher using the less showy but more subtle implements of pinching, imposition and fines in his effort to impart knowledge.

The school curriculum consists of a large number of subjects from arithmetic to Zoology and the students are compelled to learn these under the threat of being failed in the examination. Where the student does not react to this threat the teacher uses his 'influence.' You might sometimes hear a teacher confessing sadly to a parent 'I tried my best for your son but . . . .' The plan of education as it exists is, according to psychologists, fundamentally unsound. Instead of the student being made to hunger after knowledge like a young cuckoo seeking food, an overdose of it is forced into him. And knowledge thus acquired is not a thing that can keep and be useful at a later time. It gets out of date and becomes so much mental lumber by the time the student leaves school and braces himself to meet the problems of life.

The crying need to-day is for the cultured individual. We no longer require the person who can quote you long passages from the classics whether of the East or West and perform other mental gymnastics. In the 17th and 18th centuries the classics could still be applied relevantly to the social problems of the day. That was because the conditions which governed those problems were not very different from those of the previous centuries. Napoleon made his marches no faster than did Alexander or Julius Cæsar. But with the development of machines during the nineteenth century the steam ship and the train the world started taking great strides forward. One striking result of this rapid development in locomotion is its result on trade and international relations. No country can nowadays remain perfectly isolated from the rest of the world. A crash in wall street, reacts not only on the business magnates in New York but on the humble cultivator in India as well. Now this factor of the conquest of distance and its effect on international relations must be taken into account in dealing with educational problems. Another result of the development of the physical sciences and its applications is that knowledge has ceased to be 'still,' Bookish knowledge (unless it be classics) gets out of date quick. It must therefore be acquired only as and when necessity for it arises not as an end in itself. The effort of the educationists must, in these circumstances, be directed towards producing in the student the correct attitude towards life. In other words the ideal must be to produce the cultured individual.

What then is culture? There are many definitions of culture. I shall choose one for purposes of this discussion. It may be defined as the "intelligent, artistic and humane approach to the problems of everyday life." Culture is a synthesis, a point of view towards life as a whole. And this synthesis cannot be produced by specialisation. A doctorate in Science is no more a hall mark of culture than a doctorate in Literature. An ideal curriculum cannot, therefore, be produced by specialists by mixing the various subjects together. The result of such mixing would be chaos. It would resemble the synthetic elephant of the fable as conceived by the four blind men.

Education in the intellectual sphere is doing away with prejudices. This requires thinking and we do not usually think unless we are compelled to. For several centuries Europe accepted the Biblical idea of the structure of the universe and went on coolly—and perhaps not without a sense of gratification and pride—that the sun and stars went round and round this great planet of ours. A Galileo came along and tried to torpedo this complacence. And then, as now, reactionaries made an honest effort without success to restore the tranquillity of ignorance by muzzling the old scientist. Thus prejudice always stands like a great wall against progress. The question naturally arises, "how is Education to bombard this mighty impediment or in other words how can students be compelled to think." This can be done, according to an authority by putting conflicting opinion before the pupils and by encouraging free discussion on current topics in their simple aspects. In doing so, naturally, students will begin to realise how opinions can honestly differ. This is where the old time educationist would turn up his nose for this will demand a new attitude on his part, a new humility.

Many methods have been developed with this end in view. There is the "Project Method," the method of "purposeful activity," etc. They are ways of stimulating in children the spirit of observation and reflection. However, methods have always a knack for running into grooves and this must always be guarded against.

The second ingredient in our "culture" mixture is an artistic sense. In this as in other aspects of Education emphasis must be laid on the correct attitude. Technique was all important to the old time educationist and art was very often confused with it. It should be learnt only as the need arises. The chief aim in developing an artistic sense should be to stimulate the mind to respond to the finer emotions in life, a love of beauty and an ability in artistic self-expression. All children have something of the artist in them as remedial work for mentally deficient children shows. The development of this original spark should be the ideal of the teacher of art whatever form the art may take, be it painting, music or sculpture.

The third ingredient in our mixture is sympathy. To develop this in the student the first requisite is the total abolition of the flagellatory tradition and the attitude of the snarling dog behind it. In its place must be introduced training in co-operation and the self-discipline it involves. Only when this is done will the unnatural tension in the class-room disappear and there will come in its place free room for the balanced development of intellectual artistic and sympathetic instincts in the pupil's mind.

Culture is an individual creation that is a synthesis, and as has been suggested, an elaboration and modification of the human instincts. This can be achieved only by doing away with prejudices and blind obedience to rigid codes. Even then it may not be possible to accomplish it in all matters of society but it must be the ideal which the educationist must place before himself.

It has been suggested more than once that we are living in an age of transition almost amounting to revolution. And change always implies a breaking down of the old order and an evolution of a new one. And in between these two processes there is bound to be a period of chaos which should not be taken as an indication of a drift towards lawlessness. We are now in the midst of this chaos—the dawn coming—the night not yet lifted. It behoves the educationist to bring about the dawn quick and not plod behind the times playing the role of the "also ran."

PUBLIC EDUCATION--A GREAT INVESTMENT.

BY

MR. M. S. SABHESAN, M.A.,

Secretary, South India Teachers' Union.

STATE RESPONSIBILITY

A politician is apt to take credit to himself when his country should happen to show a marked material progress. He may call our attention to the outstanding features of his financial or foreign policy and tell us that, but for his skilful handling of the problems, the country could not have made any progress. But he will not feel quite happy when, in a sudden crisis like the Great War, he finds his country overmatched at every turn. He cannot shut his ears to the cry raised everywhere that there is something rotten in the educational system. In times of peace, the busy politician does not choose to heed the warnings of competent educationists. Much of the money spent on public education appears to him a waste. He is inclined to hold that there is vast scope for retrenchment in the sphere of Education. Men of courage and conviction who keep their heads cool in critical times are rare to find. Luckily for England, the danger of adopting the short-sighted policy of starving the nation-building department of Education was averted by the statesmanship of the Rt. Hon. H. A. L. Fisher. He dinned into the ears of the members of the House of Commons that the expenditure on Public Education was neither adequate nor proportionate to the total income. It was shown to be only "one and one-third times the value of the annual expenditure on tobacco and almost one-fourth the value of the annual expenditure on alcohol." From the figures given in the Research Bulletin of the National Education Association of America and referred to in the columns of the "South Indian Teacher" by Mr. G. Srinivasachari (April 1931), it is seen that "for each dollar expended for public schools, the Americans spend $1·28 for life insurance, $2 89 in building construction, $2 61 for candy, chewing gum . . . ." The expenditure on Public Education may compare unfavourably with that on different luxuries; yet the necessity for Public Education is nowhere questioned. Various enactments regarding compulsory attendance, medical inspection, and penalties can be justly interpreted as an admission by the public of the principle that the State is, and should be, responsible for Public Education. One would like to know why this State responsibility for Public Education has come to be more or less universally accepted by all countries, advanced or backward. "Free public schools are the boast of the orator, the satisfaction of the public and the hope of the new world."

WHY SUPPORT PUBLIC EDUCATION

Dr. Briggs of the Teachers' College, Columbia University, took up this topic of Public Education as his theme for the "Inglis Lecture" in 1930 and it is necessary that teachers should become acquainted with the main ideas in this lecture. It seems to be his feeling that the citizens support Public Education not always because of the realisation of its importance. "The public believes in Education almost regardless of what it is. It has appropriated

generously for it without demanding an accounting." In support of this view he cites the different types of answers to the question as to why the public should support Public Education. The following are some of the answers: "It is a good thing and so I boost it"; "To make men free"; "I have sometimes wondered but never like to oppose the majority"; "We have an obligation to pass on the inheritance of the ages"; "Every child has a right to the development of his powers." These answers show that people have no clear notions of the scope and implications of Public Education. It is more on traditional catchwords that Public Education rests at the present moment and these will prove shaky in course of time. Dr. Briggs anticipates a crisis or a serious set-back in respect of Public Education if the public be kept ignorant of the real objectives in Public Education. "Not just any kind of education is justifiable. A firm foundation of informed public intelligence should carry Public Education."

LONG-TERM INVESTMENT

"Does Education pay?" is the question which Dr. Briggs wants teachers and educational agencies to ask themselves. Every citizen who accepts the principle of Public Education may, at the back of his mind, have this idea of investment though in an ill-defined form. That Public Education should be regarded as a *long-term investment* is the thesis which Dr. Briggs seeks to establish in his "Inglis Lecture." He is convinced that this is the only ground on which the increasing expenditure from State funds can be attempted to be justified. Dr. Briggs does not advocate the idea of investment out of expediency or with a view to throw dust into the eyes of the public. He takes care to examine at length this conception of Public Education as a long-term investment and carries his rigorous analysis to a logical conclusion.

The central idea of the lecture may be expressed in his own words: "The State supports free public schools to perpetuate itself and to promote its own interests. Education is a long-term investment that the State may be a better place in which to live and a better place in which to make a living." This idea of investment is of American origin though it may find occasional expression in other countries. For instance, Rt. Hon. Fisher was able to produce an effect when he stated that "steps should be taken now if the fruit of the investment is to be reaped after the war." With Dr. Briggs, the idea of investment is central and fundamental. He does not shrink from applying business standards to the study of the problem of Public Education. What is needed is a "clear understanding that Education is a serious vital business, a great public investment and it should be made to pay assured dividends. If this is seriously admitted, everything else will follow." The dividend that is to be expected in this case is *"a citizenry better able and better disposed to contribute to the progress of the State.*

EDUCATION AS AN INSTRUMENT

A question may perhaps be raised at this stage whether Education admits of being employed as an instrument to secure a definite end. Dr. Briggs makes a rapid survey of the educational systems of Germany, France, Italy and Soviet Russia and points out how in each of the above-mentioned countries Education has been successfully directed towards securing definite objectives. Speaking of Germany before the Great War, he says: "France, humbled and despoiled, very properly gave the credit of Prussian successes, not to German statesmen or military leaders but to the German schoolmaster. If the schoolmaster in two generations could change the home-loving, good-natured, individualistic German who had been fought and fought

over for centuries by every war-lord of Europe, into the fighting machine that France found in 1870 and that the rest of the world fears to-day; if the schoolmaster could develop loyalty to a cause, obedience to authority, cultivate the arts and sciences, develop industry, direct trade and commerce, *it is time that we learnt how it was done*. We want to know, not to imitate the methods or to attain the results but chiefly *to gain a confidence in our ability to use other methods in order that we may attain results worthy of American ideals.*" A strong case is therefore made out for consciously directing the educational activities towards securing a definite end. It is the conviction of Dr. Briggs that, far from cutting down expenditure on Public Education, the public will be willing to appropriate a much larger amount if it be convinced of the '*payingness*' of Public Education. He therefore sets about examining more fully the implications of the conception of long-term investment.

IMPLICATIONS

One implication that is of far-reaching importance is that the State should acquire more or less exclusive rights in respect of the determination of the Education programme. The State that is called upon to provide funds for Public Education with the object of perpetuating itself must, it is contended, be entitled to have a direct hand in the formulation of the programme. The next implication which is closely connected with the foregoing one is the power which the state can claim to make laws and regulations necessary for carrying out the programme. It also follows from the conception of Public Education as an investment that the State should be in a position to direct, control and supervise effectively institutions and to frame a curriculum in consonance with the new view-point. "The chief means of such elevation (to the highest plane) is of course, Education; consequently the society or State organises and supports schools and even enforces attendance in order that it may protect itself and promote its own interests. This concept is of greater importance than at first it appears, because it leads to the *inevitable conclusion that the* State, *to protect its investment and to issue dividends on it, be concerned that the* curriculum be formulated and administered primarily with this end in view."

INDIVIDUAL AND THE STATE

One serious objection may be immediately raised to what may appear to be the extravagant claims advanced by the State. It may be held that this all-powerful State will necessarily come into conflict with the rights of the individual and will tend to stifle the individual initiative. Dr. Briggs argues that this alleged conflict is only an apparent one. It is not likely to be a matter of any consequence in a society where the representatives chosen by the public are keen on safeguarding the interests of the State as well as of the individual. "The State can profit only as it recognises whatever is unique, whatever is distinctive in each boy and girl and develops that as far as it promises to be profitable to do so."

PRIVATE SCHOOLS

What about the position of the numerous private schools under this claim for state interference?

They may happen to be hit hard and even their existence may be questioned. Dr. Briggs is not unaware of this effect and he does not consider it safe that a few good private institutions should be allowed to shield a very large number of indifferent institutions. He considers it unwise to entrust the Education programme into the hands of private schools which are not subject to adequate supervision and control. In our presidency, private bodies play a dominant part in res-

pect of higher Education and the valuable service they have been rendering is admitted by all. That the administration of institutions under their control leaves considerable room for improvement only emphasises the soundness of the view of Dr. Briggs regarding private schools. Dr. Briggs does not admit the validity of the claim advanced by the advocates of private schools that they are valuable agents for carrying on experiments in Education. He insists that this task of experimentation must be done by public institutions which are better equipped. However, we are afraid that the case of private schools cannot be summarily disposed of.

CHARGES AGAINST THE PRESENT SYSTEM

Dr. Briggs finally proceeds to consider whether any trace of this idea of long-term investment can be recognised in our present Public Education. He fears that the public will be tempted to withhold support if Public Education does not promise to pay any dividend. He confines his attention chiefly to Secondary Education but it is clear that the criticism applies equally well to other grades of Education. He thinks that three charges can be levelled against the present system. (1) That the authorities have made no serious effort to formulate a curriculum for Secondary schools promising maximum good to the State. (2) That there is no respectable achievement even in the subjects offered in Secondary curricula; and (3) That no effort has been made sufficient to establish in students appreciation of the value of the subjects in the curriculum such as to insure continued study either in higher schools or independently after compulsion ceases.

INDIAN SCHOOLS

Perhaps there is nothing new under the sun. One would feel that Dr. Briggs was perhaps having our educational system in his mind. If Dr. Briggs should speak of American schools in this strain, I am unable to imagine how he will deal with our schools. Teachers may know from their own experience that there is no exaggeration in these charges. For the benefit of the readers of this journal, I shall refer to instances from American schools mentioned by Dr. Briggs in his lecture.

(1) TRADITIONAL CURRICULUM IN SCHOOLS

As regards the first charge, it is stated that the curriculum followed in schools is usually of the old traditional classical type. This curriculum does not show sufficient diversity so as to be suited to individuals on every level of culture. "The present task of the attempted fitting of all to Procrustes' bed is destruction of the vital assets of society." The "dump heap of ejected failures" is a challenge to our schools and teachers. Dr. Briggs laments that the Secondary schools are handicapped since they labour under unwholesome traditions. They are supposed to be respectable only when they prepare pupils for institutions of higher learning. There is also the serious aversion to vocational courses and the authorities as well as teachers are held responsible for this neglect of vocational guidance. "The ship of State cannot move steadily or comfortably with a cargo of inactive and non-contributory passengers."

(2) INDIFFERENT ACHIEVEMENT

The second charge of unsatisfactory achievement is easily borne out by tests and statistics. The American experience does not seem to be different from what we are accustomed to see in our country. It is stated that half the students were unable to tell who Solon was or to define "Monroe" doctrine after a year of Ancient and American History. 42·5% of students who took French dropped it after one year and 79·5% after two years. "When 900 fresh men at Indiana University were tested on an assigned passage of English prose on which they had two days for study, only 27% of boys and 39% of girls could give

the title of the chapter or formulate in any terms the chief problem discussed by the author. The results in written English are in a large fraction of the cases shocking in their evidence of inadequate achievement."

(3) LACK OF APPRECIATION OF VALUE

Now for the third charge. Dr. Briggs refers to the repeated shifting of subjects in higher stages to prove that no interest has been acquired in the subjects. The retention by adults of what they had learnt at the school seems to reflect no credit upon their capacity for assimilation. Dr. Briggs feels that subjects seem to be studied more under compulsion and that there is no evidence of interest in subjects being generally kept up after the school or college stage. Are we not complaining that a large number of our honours graduates in science rush to seek admission into law colleges? The phenomenon of "lapse into illiteracy" which forms a sad feature of our Elementary Education finds a parallel in a modified form in higher levels and the money spent on the Education of such men and women should be regarded as a waste.

REFORMS FROM WITHIN

It will be agreed that the foregoing charges are not unfounded. Nothing is gained by trying to apportion the blame. Dr. Briggs is anxious that the point of view should be changed. The present system is indefensible if it should be judged from the standpoint of a long-term investment. It does not promote the interest of either the individual or the State. On the one hand there are the thousands of pupils and parents who have spent time and money in the hope that Public Education would fit the pupils for life. The increasing number of the unemployed is likely to cast doubts upon the usefulness of Public Education. On the other hand, there are mutterings among ratepayers that the cost of Education is rapidly mounting up. It is possible that the different hostile elements may join hands on this occasion of financial depression and shake the position of Public Education. It is imperative that teachers and authorities should move quickly and try to reform the system suitably from within. The public will then consider it worthwhile to make further sacrifices and begin to realise that the schools are working towards a definite objective, viz. the betterment of the State in the wide sense. Dr. Briggs is conscious that his views may be open to criticism here and there. He holds that this conception of a long-term investment is the only stable basis on which public education can safely rest.

WASTAGE IN EDUCATION.

BY

MR. K. S. VAKIL, M.ED., I.E.S.,

Divisional Inspector of Schools, Dharwar.

In the present financial stringency, it is impossible to expect more funds to become available for the extension and improvement of education. It is, therefore, necessary to consider how the funds at present available for education can be turned to better and greater use, in other words, to consider how wastage in education, wherever it occurs at present, can be prevented and the funds thus saved applied to the extension and improvement of education.

The total number of educational institutions in British India is over a quarter of a million, the total number of pupils on their rolls is over 12 millions, and the total number of pupils daily attending them nearly 10 millions on an average. Each school has, on an average, 47 pupils on its rolls but only 37, i.e., 80 per cent. of the number on rolls, in average attendance. Thus, the money that we spend at present on education does not benefit the full number of pupils whom it is intended to benefit but only 4/5 of that number. In other words, 1/5 of our present expenditure on education may be said to be wasted. The actual expenditure on education in British India in 1928-29 was Rs. 270 millions and 1/5 of this comes to over 50 millions. Cannot this large waste that goes on at present be stopped and the amount thus saved turned to the extension of education which is the sore need of the country? Cannot measures for the compulsion of attendance of children in schools which suffer from irregularity in their attendance be taken in order to stop this waste? If this were done, over 2 million more children would be brought under instruction.

Let us now turn to the large waste of teachers that goes on at present. We have at present over 43,600 teachers in charge of over 12 million pupils. These figures give us an average of 27 pupils per teacher. Thus, at present, we employ one teacher for less than the number of pupils he is intended to be in charge of and therefore waste him to that extent. Taking the ideal rate of 30 pupils per teacher, we should actually need only about 400,000 teachers, i.e., about 36,000 less than we have at present. With this excess of 36,000 teachers, we should be able to provide for the instruction of over one million more pupils.

To turn to the wastage that occurs at different stages of instruction, of the total number of pupils, nearly 80 per cent. are in the elementary stage comprising the first four years at school. But of these, 58 per cent. are in the lowest class I, 20 per cent. in the next higher class II, 13 per cent. in class III, and the remaining 9 per cent in class IV. These figures show that nearly 2/3 of the chlidren do not make any progress at all in their studies and leave the school while they are still in class I; that of the 1/3 that proceed to class II, 1/3 drop off in that stage; and of those that proceed to class III, 1/3 drop off in that stage and only 2/3 go to the top of that stage and reach class IV. Further, of those that thus come up to the top of the elementary stage, only about 3/5 are able to complete and pass that stage. Thus, less than 1/10 of the total number of children who enter the primary school are able, ultimately, to attain literacy. This is tragic waste. The money spent on the education

of ½ of the children in the elementary stage, i.e., as many as nearly million children, is thus practically wasted. Taking Rs. 23 as the annual cost of educating each child, we are at present, wasting over Rs. 100 millions or 10 crores which could be turned to more useful purpose by devising measures which would prevent children from leaving school before they complete the elementary stage and attain literacy.

Let us now turn to the wastage that is caused every year by public examinations. To take only the University Matriculation Examination as an instance, in the year 1928-29, 40 per cent. of the candidates for the Matriculation Examination of the different Universities in this country failed to pass the Examination. Thus, 40 per cent. of the educational effort of teachers and pupils in preparing for the Examination proved fruitless; and 40 per cent of the expenditure of the Universities in conducting the Examination, of the schools in preparing their pupils for it, and of the parents in paying for their preparation was practically wasted.

Most of this waste in the school stage of education is preventible, and much of it can be prevented by effective measures for the compulsory attendance of pupils in schools, for the professional training of primary and secondary school teachers, for the guidance of supervising, inspecting and examining officers in their work, for the improvement of the present system of public examinations and for the revision of the present primary and secondary school courses so as to adopt them to the present needs.

As Lord Irwin recently said in addressing the teachers attending the City of London Vacation Course in Education, "the present difficulties might hold something of a blessing in disguise for those concerned with education, if they showed them that money and educational results were not always or necessarily coincident or synonymous terms. They would have to look round—and to go on looking round—for means to make the money go further."

WHAT GUILDS CAN DO FOR TEACHERS.

Mr. S. T. Ramanujam, Trichinopoly, writes:—

Anent the resolution of the Trichy District Teachers' Guild re: the compulsory retirement of teachers with 25 years service but below 55 years of age from the Taluq Board, Musiri, published in the September issue of the S. I. T., the deputation appointed by the Guild waited upon the President, District Board, Trichinopoly, the next day, and a representation in writing and orally was made to some members of the Board at Musiri. Thanks to the responsiveness of the President, Trichy District Board, and members of the Taluq Board, Musiri, the scheme of compulsory retirement of teachers has been withdrawn and 4 poor Elementary School teachers have been saved from being thrown in the streets.

Here is an instance of prompt action by the Guild being rewarded by considerate sympathetic treatment by Educational employers. This is only one instance of what effective direction by Guilds can achieve for teachers in the solution of professional difficulties if we all come together.

WHAT EDUCATION COSTS.

I wish that sometimes our free public schools were not free. I wish we could have one day each year when every parent would be asked to pay the cost of the school's services to his children for that day.

If this were done I am sure that we would all think of school expenditures in a different light. Instead of talking about budgets calling for thousands of dollars we would think of our payments to teachers in the same terms as our payments to the doctor or the dentist or the music teacher. Suppose you had to engage a tutor to teach your child in your home. Such service usually costs $1 50 to $3 per hour. Have you ever thought to inquire how much it costs to teach a child in the public schools?

I am going to ask you to imagine that a day on which each parent has been requested to pay the costs of his children's training has been proclaimed. The Robinson family is discussing the situation at breakfast.

"Dad," says Jane, "don't forget to give me some money for school to-day. You know this is the one day of the year we have to pay for school."

"Well, how much do you want, Jane? I am afraid this is going to be pretty expensive. Teaching you Geography and History and spelling and Arithmetic and English isn't exactly an easy job. Then there are your books and the janitor and coal."

"It's not so much, Dad. In fact it is just about the price of a new golf ball. Fifty-one cents will be enough, Dad."

Yes, 51 cents is enough. That is the average daily cost of giving a modern American Education to the average American child. Think of that when you drive the next golf ball into the rough. Think of it when you buy a box of candy. Think of it when you buy a pair of tickets to the movies. Think of it when you are talking about school budgets and salary cuts. Remember that American schools are run so economically that they will give your child books, a class-room, equipment, a playground, and a day's instruction under a well-trained teacher, for the price of a golf ball or the cost of a box of candy.

But not all of that 51 cents goes to the teacher. Of this amount she receives only 28 cents. That is all—28 cents for teaching one child for a day.

Let us imagine again. Jane with the 51 cents that her father gave her to pay her school day is entering Miss Nettie Black's seventh grade Geography class with 29 other boys and girls.

"Good morning, children," says Miss Black. "You remember that I requested you to bring to school to-day enough money to pay the cost of teaching you Geography during the next hour.

"You may put the money on my desk. Leave only enough to pay the cost of my services in teaching you this one hour."

Now, how much do you think each child put on Miss Black's desk? Just guess. Exactly 5 cents. How much would you pay a high school girl for staying with the children in the evening? How much would

you pay a man to fire your furnace? Of course, you may say the teacher instructs an entire class. True, but to her the 30 children are 30 separate individual help and attention.

For teaching a class of vigorous American boys and girls for six hours each day; for preparing lessons the night before; for checking papers and asking questions to make certain that each child has learned his Geography and History and spelling; for work as exhausting and demanding as can be found in any profession, this able teacher receives $116 per month. This figure I use is a 12 month average and like all other figures I have used is based on both high school and elementary school data.

To-day many communities are asking their schools to help bear the burdens of the financial depression. The teachers have already responded with liberal gifts of money and services. Communities are studying their schools and every other agency of Government to discover what economies can be made to bring expenditures within the community's capacity to pay.

Parents owe it to their children to weigh carefully the many proposed methods of economizing in school expenditures. A false step here can cripple the fundamental services of the schools. In the years just ahead of us lie important problems. These problems cannot be solved by a blighted generation of imperfectly trained children.

Among the factors bearing on school efficiency that communities will want to study is the teacher's share of the school tax dollar. Contrary to general belief the teacher's share of the school tax dollar has decreased steadily since 1890. Forty years ago we gave our teachers, who were men and women not nearly as well prepared as our modern teachers, two-thirds of the school dollar. To-day teachers receive but little more than half of the school dollar. What does this trend reveal? Perhaps it reveals that we are putting more trust in buildings and books and equipment than we are in teachers.

Wise buyers know that there is really no such thing as a bargain. In the long run you get exactly what you pay for. The quality of ability attracted to teaching varies according to the rewards for teachers' services. The quality of instruction your child receives at school is governed by factors beyond the control of the teacher—beyond the control of the superintendent. It is governed in the last analysis by the share of the tax dollar which your community is willing to pay for teachers' salaries.

[*Extracts from a Radio address by William Don Bonwell. Reprinted from the "Journal of the National Education Association," April, 1932.*]

NOTICE.

The District Guilds of Chinglepet, South Arcot, Bellary, Kurnool, Malabar, Tinnevelly are in arrears of subscription to the S. I. T. U. As per resolution of the Working Committee, the above Guilds will be disaffiliated if the arrears and the current subscription for 1932-33 are not remitted before the 1st of December. In case they are disaffiliated, *such of the members of those Guilds as are members of the S. I. T. U. Protection Fund will be affected seriously. They should then choose to become individual members of the S. I. T. U as per Rule 3 of the S. I. T. U. Protection Fund rules, otherwise they will lose the benefits of the Protection Fund.*

TREASURER,
S. I. T. U.

ADULT EDUCATION.

BY

MR. T. V. APPARASUNDARAM, M.ED. (LEEDS),

District Educational Officer, South Arcot.

THE MEANING AND PURPOSE OF ADULT EDUCATION.

When we think of Adult Education in India, we will have to keep in view two different sorts of people; we think of those people who have had no schooling at all and we think of those who after leaving the Elementary school have lapsed into illiteracy. But this is not what really we mean when we consider the question of Adult Education in Europe. There the classes of people most in our minds are those who have received education up to the Primary standard. The work of educating adults who have never had any schooling at all is a very difficult thing indeed. It is easy in the case of those who have received some schooling.

In view of the new phases of life through which India is passing the need for Adult Education is urgent. There is a great danger in incomplete education. Education should not be a tool whereby a certain class is benefitted and with which the rest of the community has no concern. For in this there is the danger of creating an unnatural gulf between the educated classes and the rest of their fellow citizens. It is not to the interest of India that there should be a wide gulf between the educated and the uneducated. It creates an intellectual arrogance on the part of the upper classes and dislike on the part of the ignorant and undisciplined populace. This is the way to discontent and unrest. This is really what had happened in Russia and France. These two countries tell the story of the blunder of creating a certain class of intellectuals face to face with a large mass of ignorant and superstitious people. Again Adult Education should claim a large share of our attention in view of the new era of political expansion opening up before India in these days. A persistent continuance of illiteracy among the masses is incompatible with political advancement. Many of the adults are voters and need education to understand the value of franchise and to exercise it in a direction which will contribute to national progress. They need education to help the Government in its various administrative activities. An ignorant and undisciplined populace may very often stand in the way of a peaceful administration of the land. Again, it is to the interest of an effective educational system that the parents who control and direct the life of their children, should be educated. The parents need to be educated for they must be in sympathy with the new things their children learn in the school. The parents need to be educated for it is only then they would be helping to a large extent towards creating an atmosphere in favour of schooling. It is not to the well-being of society that the younger generation should have more schooling than their parents. In a word, Adult Education will be one of the best means of combating illiteracy in India. When the adults receive education they will be great educative forces. An effective educational system can only be created by increasing genuine belief among adults. I do not know if the profound significance of the remark, "educate your parents before you begin to edu-

cate their children," is realised. All our efforts at the promotion and direction of Elementary education will not bear fruit unless we have behind the movement the support of an intelligent and educated adult community. Herein lies the real need of Adult Education. If the adult community is prejudiced and strong it will give its children its own prejudices and ignorance. Hence we come to the point that the child gets the colour of his education not at school but at home and in the community contacts no matter how many facts a child may take on at school. The life of the community flows about him, foul or pure; he swims in it, drinks it, goes to sleep in it, and wakes to the new day to find it still about him. He belongs to it; it nourishes him, or starves him, or poisons him; it gives him the substance of his life. The community gives most of its children their mental attitudes about work; about money-making; about gambling; about law and respect for laws; about respect for persons, etc. The community fills the minds of its children with the lasting contests of those minds. The community gives the child his opinions about religion and worship, and reverence and beauty. Hence it is the community that determines the education of its children. We must have an intelligent community before we can have intelligent free schools. We must have education of adults before we can get far with the education of children.

Education is a matter of community influences. Among these influences is the school. Education is not wholly satisfactory. That is not primarily the school's fault; it is the fault of the community first of all and of the school only in so far as the school fails to do its full share of the work of the community.

What is that share? No one knows. What shall be the schools' programme in any specific community? This is the problem of educational research.

Again, in internal relations, the illiteracy and ignorance of the mass of the people have been chiefly responsible for the low esteem in which India is held by many. Besides this, Education and economic interest go together. An educated man should be able to earn more than one who has not passed any examination. It follows therefore that by educating our members we are giving them facilities to improve their economic position. Social reform could not be carried on without Adult Education. But the main reason for Adult Education is that a large majority of the people are illiterates. Unless Education penetrates the masses of the country there can be no social and political progress. All the economical and social problems break on the bedrock of mass ignorance. To sum up, we may therefore say "that Education is not a process limited to the development of the immature mind, but something that ought to continue for all classes of people until the faculties fail and learning is no longer possible. Equally strong is the conviction that such continuance of Education throughout life is as essential for the welfare of the community as it is for the full development of the individual. The insurance of it is a natural duty."

Where does Education begin? With the infant, the child, the youth or the mature adult? All educational reformers from Rousseau to Montessori and the Americans have replied, "why, Education begins with childhood or with infancy." But Denmark's 19th century educational thinkers did not think so. Denmark's reformers concluded that Denmark's new schools should be, not for children, but for young adults.

THE FAILURE OF THE NIGHT SCHOOL MOVEMENT.

The Adult Education movement takes the form of Night Schools which are scattered all through the land. This Night

School movement is a failure for several reasons:

(1) Our efforts in the Night School have been confined to enabling grown up persons merely to read and write without creating in them a desire for learning. Mere ability to read and write is not the aim of Adult Education. What really happens in a Night School is that the adults who have been educated into some measure of literacy in the space of six months lapse into illiteracy. This is merely waste of time, energy and money. Literacy is merely a tool for the larger purpose of understanding life. But the tool is useless if it does not fulfil its function.

(2) Most of the Night Schools are bogus schools run only for purposes of aid. The mercenary ideal is fatal to efficiency.

(3) The Night School work is in general carried on by men who are ill qualified for the task and the conditions under which they work are incompatible with the real growth of the institution. Neither elementary lower grade men nor higher grade men are fitted to deal with the difficult problem of Adult Education as their culture is narrow and as they are unable to strike the imagination of the adults. These often go to their duties jaded and wearied by long hours of work in the Day School. Yet the Night School needs teachers who have come with freshness of mind and the previous preparation which it requires.

(4) Another reason why the Night Schools have failed is because they have not been able to obtain the co-operation of the employers of labour. For workers who have spent a full day in the factory or shop attendance at a Night School is a considerable strain on their health. The need for co-operation between industry and Education has not been realised.

(5) The attendance at the Night School is not very satisfactory. This is to a large extent due to the lack of any organised plan for attracting students. The teachers must not only teach but must also know how to attract students through methods with which they are familiar in their environment.

This is the most difficult problem in the administration of Adult Education. At first there is a considerable enrolment of pupils. Then there is a great diminution in the number of students who actually attend the classes for one night or more. Finally, there is a still greater drop in the average attendance.

(6) The teaching in a Night School is a failure for it lapses into a feeble imitation of the methods employed in the teaching of children. The mentality of adults differs from those of children. Their purposes and ideals in life differ to a considerable extent from those of the pupils in an Elementary School. Hence the methods of teaching adults should be founded on the needs of adults. The Night School has failed to observe this feature of adult life. Another point to be noticed in this connection is that the great mass of hard working people feel disinclined in the evening to do more than go home. Their brain is in a tired condition. Hence anything that we teach must not be something that will impose additional strain on the tired brains of adults. Anything that we teach must be done in an attractive way. We may, therefore say that the Night School has failed for it has not made any departure from the routine of the Day School.

(7) The average adult will not be able to stand the strain of teaching for more than five hours a week. Hence there should be reduction in the manner of hours of teaching per week in a Night School.

In general, we may say that the Night School movement in our land has not borne much fruit for it had for its aim in the mere teaching of 3 R's leaving aside the more important objective of creating in the adults a thirst for knowledge.

SYSTEMS OF MASS EDUCATION IN THE PAST.

It must not be supposed that we had no systems of Mass Education in the past. Harikathas and strolling players have been the institutions founded for the work of educating the adult population and these have been playing a conspicuous part in the social history of our land. The other modes of spreading knowledge among the masses consist of the following:

(a) A semi-literate reads to his friend in his well-earned leisure a long story of the Puranas.

(b) Organising Bajāna processions especially on holidays.

(c) Attendance at the free expositions of major epics like the Ramayana and the Mahabharata.

(d) Hearing lectures. In the temple or under the banyan tree there used to be religious discourses by Ṡadhus. Thinkers gathered together all the villagers after a hard day's work.

(e) Even the Cinema method was not unknown, for it is seen that the enacting of the Ramayana and the Mahabharata on the screen by means of dolls was an ancient mode of ocular display of Puranic stories.

METHODS OF ATTRACTING ADULTS TO NIGHT SCHOOLS.

These ideals could be usefully revived and adopted to modern conditions. We have found by experience at the Adult Federation classes at Saidapet that we must try to build up Adult Education on the permanent interests of the adults for our aim is that the adults should not be dissociated from their past. The Bajana party that is formed from among the members of the adult class and which meets once a week and which is looked forward to with joy by the adults is a hopeful sign of the vitality of our Saidapet movement. Our Bajana parties have always been well attended. Readings from national literature as Siruthondar or Desingu Rajan as a part of our day's work are a very attractive feature of our adult class work. In any system of Mass Education that we may devise this aspect of popular education so common in the past cannot be ignored.

Nor can we be blind to the idea of citizenship. The ideal of Adult Education is to make the adults lead better lives and become better and useful citizens. We should direct our efforts towards widening the adult villager's range of information. They should be given talks on subjects closely connected with their daily lives. Lectures (if they are assisted by pictures and magic lanterns) are an admirable means of stimulating interest in matters of importance to the progress of village life. The Health and Co-operative Departments have been frequently making use of this lecture method which is immensely appreciated. The Red Cross Society is developing this form of activity. In training school where the adult training school is located the students under training and the members of the staff may according to a set scheme be asked to give speeches in chaste style to the adults on all topics which are essential to their daily walks of life. The Ramakrishna Home has prepared a special set of 60 slides to illustrate the Ramayana. Very useful sets of lantern slides together with lecture notes are issued by the Lecture Department of the National Council of the Y. M. C. A. at Calcutta and these may be availed of by the workers in adult classes. The provision of suitable slides on various subjects is a matter of great importance. There should be a Bureau of Lectures in every Adult Education centre. The Bureau of Lectures should aim at providing during the leisure hours of the adult population a programme of lectures dealing with a variety of subjects that may be useful to the adults. Also newspaper information which will be particularly useful to the students may be given once a

week. This experiment has been tried in the Saidapet adult class with good result. The teacher reads an article which is likely to interest the adult from an Indian daily paper. There is another way of disseminating knowledge among the adults and that is through the film. The Russians regard films as a powerful educational instrument. The 85% of the illiterate masses of Russia are largely educated through films. There is a college called The Film College in Moscow which offers unique opportunities for workers in this field. We know how Mass Education through the visual method is achieving marvellous results in China. In India film interpretations of classic stories would do immense good. The point that is emphasised throughout is that we should teach the adults through the eye and the ear.

To supplement the work of magic lantern lectures which will be delivered by departmental officers as they go about on tour, pamphlets written in easy vernaculars dealing with popular subjects may be distributed to the pupils and their value explained to them. In a land where 75% of her people are agriculturists useful information on agricultural topics may be furnished to the adults by getting the pamphlets and other publications by the Agricultural Department. On health matters there are very useful bulletins published by the rural sanitation officer attached to the Office of the Director of Public Health and these may be distributed and explained to the pupils. This is a feature of our adult school at Saidapet. The bulletins that are issued by the Department of Public Health are preserved in the form of a book. These bulletins deal with very important health matters. The idea of reading a pamphlet with the adult pupils is a good one. After explaining the leaflet a sort of discussion class may be formed with a view to discover how its teaching can be translated into action here and more.

LIBRARY MOVEMENT AND ADULT EDUCATION.

There is another side to Adult Education and that is the Library. As soon as the pupils have learnt to read and write they must be encouraged to read together and discuss the several pamphlets. Libraries are necessary for preventing lapsing back into illiteracy. The adult lapses into illiteracy after leaving the school. Hence the importance of village libraries. The adult must use his literacy towards acquiring knowledge and for the purpose of using profitably and pleasantly. The attachment of a good library to each adult school will help to make the class popular. Great care should be taken in the choice of books.

In the matter of the development of libraries, Co-operative Societies may be of immense help. Every Co-operative Society has a small common good fund which may be devoted to the purchase of books. The books that may be of use for the adults may be supplied gratis to Adult Education centres by the Text-Book Committee and by the leading publishers. The Library attached to the adult class at Saidapet has been built up through the kindness of the several publishers in the City.

A very satisfactory use is made of the library. The library class in the adult school is resorted to by elders who are desirous of reading higher Tamil. These select books of their choice from the library and read them. An L. T. student is in charge of the library and assists the adults with his advice and guidance. Books are also taken home by the pupils. While lending a book it does not do any good in merely offering it to the student. The teacher must say something intelligent about it. Then there is insistent demand. This must be the way until a real love for books develops. The period of Adult Education be-

gins once this has happened, and when the individual is consciously searching after knowledge. This is the time when with the help of books he can do for himself what one can do for him and this is the time when access to books means everything in respect of his Education.

An indispensable work of the library will be the travelling libraries which may be run by Municipalities and Taluk Boards. A small committee of people may be sent into a specially selected country part with a little library. The library may consist of a box filled with well-known books. The Committee will also carry along with it a copy of the list of books contained in the box. It will distribute the lists among the surrounding villages and thus create in them an interest to read the books it brings. But in a place where the people are so illiterate that they cannot read the books for themselves one or two of the Committee will go to them to read the books for them. By a system of circulating library a large number of books may be made available to the villagers in turns. In addition to this much useful work can be done by leaving the books in the Elementary and Secondary Schools. Thus the schools will be made library centres. The headmasters of the schools might be asked to distribute the books once a week to the reading population of the area. They can attempt to get them read and returned. The school as a library centre means that the status of the schoolmaster will improve and he becomes the recognised learned man of the village.

It may be in point to observe that a Free Travelling Library Service on the lines described above has been at work at Cuddalore for the past three months and more. The field of service is at present limited to a village near Cuddalore. It is proposed to do intensive propoganda work at Vilranoyanatham until, as a result of the experiment I am able to create public opinion in favour of it, the will to do it and the necessary agency to carry it out— The characteristic feature of this library movement is that books are carried to the doors of the readers.

The population of literates at Vilranoyanatham is 397 consisting of 318 males and 79 females and we are glad to state that the Travelling Library Service has so far touched 2|3rds of the literate population, with the result that there is an appreciable fall in the play at cards during leisure hours.

One of the great problems relating to Adult Education is the supply of good books in vernacular. Readers which are intended for boys are not suitable for adults. Special readers will therefore have to be prepared which will include material which should be both interesting and useful to adult readers. The Primary School's curriculum and text-books are unsuitable for these schools. The aim in the Primary Schools is the removal of illiteracy while that in the adult school is to make men who have already entered life better and more intelligent citizens.

ADMISSION OF BOY PUPILS.

The admission of boy pupils to an adult school is a question with which we are faced. Our investigation has led us into thinking that boys below the age of 17 should not be admitted into an adult school. The methods of teaching adults and boys are and should be different. For example, a lecture on "Drink Problem" is likely to produce an adverse effect upon the boys attending it. It is therefore not desirable that boys should read with adults. In the Punjab adult classes are open only for pupils above the age of 16. Admission into these classes is strictly limited to adults.

ADULT EDUCATION AND PUBLIC OPINION.

The success of the Adult Education movement depends on the weight of public opinion. In England it took nearly 50 years after the introduction of compulsory Educa-

tion to believe in the value of Education. It is this genuine belief in Education that largely accounts for the growth of a large number of voluntary agencies for furthering the cause of Adult Education. And what about India? Here there is no demand for Education. Hence it is that voluntary effort to the spread of Adult Education is at a great discount. It is the absence of healthy public opinion in respect of this popular Education that makes this problem a difficult one to solve. To make the institution popular and attractive some inducement should be offered in the initial stages. The following suggestions may be considered:—

(1) Books, slates and pencils may be supplied free. This is an attractive feature of the adult class at Saidapet.

(2) A few monthly scholarships of small value to deserving pupils may be awarded.

(3) A system of prizes for regularity in attendance and in home work may be instituted. This has been attempted with success at Saidapet.

(4) Each pupil admitted free to an adult school may be required to bring a form signed by some person, by preference the employer, who guarantees that the scholar will make a satisfactory number of attendances. This system will have a good effect of giving the employer or failing him, the parent, an interest in the student's work.

(5) Literacy certificates may be awarded to adults who have reached an approved standard. The local Deputy Inspector of Schools may be entrusted with the task of examining the adults and giving them certificates.

(6) An Employment Bureau may be designed for the service of the adults. An effort at co-operation may be worked out between the employers of labour and the local authority.

(7) The teachers may, during their leisure hours visit the pupils in their homes. We must keep in touch with them out of school. All absentees should be promptly enquired after. These visits of a friendly semi-official character produce a good influence upon attendance.

(8) We have found by experience at Saidapet that Bajanas, Kalakshepams and lantern lectures have always commanded larger audiences.

(9) But the best form of inducement is to make the teaching worth coming for.

The success of the movement is also in proportion to the missionary zeal of the teacher in charge of the class. The future of Adult Education depends upon the amount of missionary spirit that enters into it. If the teacher takes a personal interest in the students and is able to foster the spirit of earnest industry the class will be very successful. Adult Education classes can be successfully run only by persons imbued with the missionary spirit and sufficient enthusiasm to sacrifice time and leisure to the work. The establishment of Adult Education classes without the closest regard to the personality of teachers will prove unsuccessful. Besides this missionary spirit, the teacher must possess the following qualifications:

(a) He must have a good knowledge of literature relating to cultural and scientific subjects especially in the vernacular.

(b) He must be interested in singing.

(c) He must specially be trained in the art of reading ballads in the orthodox way.

(d) He must have acquired the capacity for public speaking.

(e) He must be trained in the working of an optical lantern.

(f) The task of keeping a night school together and of adapting the methods of teaching and discipline to the needs of night school students is one requiring not only personal gifts but also patience and labori-

ous efforts. He must not only teach but must also know how to attract students. This can be done only by much personal influence and constant attention to individual cases.

AGENCIES OF ADULT EDUCATION.

Let us examine the several agencies that may further the cause of adult education.

(a) Schools for adults may be run by day school masters on a co-operative basis. This means larger stopping of the day schools and a provision that no one engaged in the adult school shall teach in the morning, afternoon and evening for the same day. A teacher when employed in the night school may be free in the morning or afternoon. The teacher's work in the day school should be viewed as a whole. In framing the conditions of his appointment this double duty should be taken into account. A teacher's duty in the day school should be so arranged as to enable him to come to the work of the adult school with a fresh mind and a previous preparation for it. The Headmaster of the school will look out for likely pupils who leave the school for the workshop or factory. Every boy who leaves the primary department must be approached individually and urged to attend the evening school. The headmaster must not rest content until there has grown up among his pupils in the day school a tradition of joining the evening school on leaving. This will bring about a closer linkage between the elementary day school and the Continuation School which ought to follow it. As matters stand at present night schools are being resorted to by older students and the strictly continuation side of the work of evening schools is unsatisfactory. It must be confessed that even in the West success has been greater in the case of older students than in the case of students who have just left the elementary day school. It is at this very point at which continuation school is really continuation of what the elementary day school has begun, that efforts in the West have failed.

The Secondary school building and apparatus might be used for this purpose. A night school run on this line will be more efficient than one conducted by elementary school masters.

(b) A school for adults may be started in a training institution. The teaching will be done by the students under training. The supervision of the work of teaching will be made by the headmaster of the training school. The great advantage in this is that the students under training obtain additional facilities in teaching practice. It also inspires them with the kindling power of social ideal. An experiment along these lines was started by me in Coimbatore in the year 1926.

(c) Besides these permanent schools a large number of temporary night schools in selected areas are necessary. Touring Adult Classes may be organised by local bodies to meet the educational needs of the adults in their areas. These must be conducted by experienced teachers who are acquainted with the latest educational methods and who have a thorough knowledge of the needs of children and of adults. The main aim of these classes will be to see that these illiterate adults in each area learn to read and write and to do simple arithmetic in the quickest possible time. These classes should certainly be of a temporary nature. As soon as the adults of an area have been given a reasonable opportunity of becoming literate the class may be transferred to another place where there is a demand for such an institution.

(d) The village panchayat and the Co-operative Society may be asked to open adult schools on grant-in-aid basis. The benefits of education may be availed of by the students who belong to families connected with these societies.

(e) Demonstration trains may be started with the object of importing to the illiterate ryots education in scientific agriculture, cattle-breeding and dairy-farming and other cottage industries. Demonstrations may also be given regarding public health and veterinary science and the work of Government industries and Co-operative departments.

(f) Every area contains among its residents a minority of people who have gifts of organisation and are ready to contribute according to their capacity. These potential workers only need freedom and help. The evening school activities may be put into the hands of sympathetic committees in each locality: the idea is that in each locality there will be an association of honorary workers. With the assistance of these honorary workers the course of studies may be framed according to the needs of each locality. Sometimes the study of Bhagvatgitha may be indulged in. These may be studied with a view to discovering how its teaching can be translated into action here and now. Sometimes continuous teaching by competent persons on literary, historical and scientific subjects may engage attention and the scholars may be encouraged to pursue their studies privately at home and jointly at the adult classes. Sometimes a continuous study of some social question will be taken up leading in certain cases to the formation of social service circles for more detailed study and for the practical application of the lessons learnt.

To carry out all these proposals and to co-ordinate the activities of the adult education movement in every area there is need for a special officer for adult education who will work for the spread of this movement. His duties among others will be

(a) He will attach the greatest importance to extend his movement by propaganda work.

(b) He will organise the economical interchange of material (books, magic-lantern, etc.,) between localities in order to keep down expense and to furnish and allot the peripatetic lectures desired by various localities during a session.

(c) His other important work will be to publish reports dealing with the various aspects of the problem. The results of the experiment conducted in specially selected centres might be published or be used in the form of memoranda to stimulate the activities of the local authorities or Government departments. It would be possible by these means to gather a mass of specialised information and to create a healthy public opinion which would be of help to the progress of the movement.

A SCHEME OF ADULT EDUCATION.

To put it briefly, my scheme aims at the following:

(a) Elementary Education will never advance unless adult education goes along with it. The education and training of the boys will be of little use if their parents are kept in a backward condition, with no ideas for the future except those which are inherited from the past. Home influences will always be paramount in training future generations. Educate the parents before you begin to educate their boys.

(b) The adult school needs fresh ways of teaching and a departure from the routine of the day school. The pupils are older and need a course of instruction different in subject-matter and in treatment from that which is suitable for younger children. The curriculum and teaching should follow the interests of the adults and their bent of mind. We have found by experience that the wants of adults are varied and many. We should teach the adults what they want to learn about and not what we think they ought to learn. This is purely a matter of experiment and this is worked out in the adult school at Saidapet. Anything that we teach must be done in an attractive way and this experiment has proved itself a great

success at Saidapet. Visual instruction as exampled in Bajanas and lantern lectures should be special features of every adult school. In other language, visual instruction should characterise adult education.

(c) The average adult will not be able to stand the strain of teaching for more than five hours a week. Education is a life long thing and the adult schools should not be closed for the hot weather holidays. There should as far as practicable be no break in the school life of the adults. The school will loose much of its life if it does not continue to work during the holidays. In the light of this idea we worked the adult school at Saidapet during the hot weather holidays. As the Teachers' College was closed for summer and as we could not utilise the services of the L.T. students for teaching the school, the Municipal Chairman, Saidapet, was good enough to make arrangements to work the school on a voluntary basis for a temporary period from among his own municipal teachers.

(d) Lecture method assisted by a magic lantern is an admirable means of stimulating interest in all subjects closely associated with the life of the adults. There should be a Bureau of Lectures attached to groups of adult schools. The provision of a magic lantern is a matter of great importance.

(e) The idea of reading a pamphlet with the adult pupils is a good one. After explaining the leaflet a sort of discussion class may be formed to stimulate thinking.

(f) The need for the formation of a suitable library attached to every adult class is one of supreme importance. An adult school with a library attached to it will solve the two aspects of the problem of adult education—the removal of illiteracy and the desire for knowledge.

(g) Admission of boy-pupils to an adult school is educationally unsound.

(h) The success of adult education depends on the weight of public opinion and to the absence of which some inducements should be offered in the initial stages.

(i) The teacher in charge of the adult class must be imbued with a missionary spirit. I have no faith in people whose qualification is less than the secondary grade being put in charge of adult school. The solution of the problem lies in the hands of secondary grade teachers.

(j) No Training and Secondary schools can be regarded as complete without adult classes being attached to them and managed by the pupils and the staff. These classes may be run on a co-operative basis.

(k) Peripatetic adult classes may be organised by local bodies to meet the educational needs of the adults in their area. After educating the adults in the area with some measure of literacy the class would move on to another.

(l) The Village Panchayat and Co-operative Society might take a share in the work of adult education on a grant-in-aid basis.

LIBRARY POLITY IN FEDERATED INDIA

BY

MR. S. R. RANGANATHAN, M.A., L.T., F.L.A.

University Librarian, Madras.

From day to day the functions of government increase in number and variety. This is one of the outstanding facts of modern civilization. Even the very concept of government has undergone marked changes during the last hundred years. Time was when able statesmen and publicists held firmly that the essential function of the government was to maintain order at home and defend the country against enemies abroad. They thought that the government should not assume any function not immediately related to this primary function. The essence of government, according to them, was power. But, during the last century, the emphasis has slowly but definitely shifted from power to service. This shift in the emphasis has brought in its train quite a number of new functions. Among others, Education is one of the realms that was definitely entered by the governments all the world over, about the middle of the nineteenth century.

LIBRARY FUNCTION

As a natural extension of this educational function, many of the governments of the world have, during the last quarter of a century, taken on themselves the additional function of providing for and maintaining an efficient nation-wide-net of library system. It is our purpose to examine how the discharge of this new function is to be shared by the different parts of the governmental machinery of Federated India. In particular, we have to examine in what form and to what extent, the Federal Government, the Provincial Governments, the Local Bodies and their Library Committees should contribute to the discharge of this important new function of the State.

FEDERAL GOVERNMENT'S SHARE

It is a common practice to leave most of the library functions to the provincial governments. But there is always a certain residue left for the Federal Government. In the first place, it is the Federal Government that can best discharge the library obligations of India to the other States in the World and secure for the citizens of India what can be got reciprocally from the other States. In other words, it is the Federal Government that should maintain a National Library Centre for India, contemplated in the Scheme of International Library Co-operation outlined by the International Institute of Intellectual Co-operation which is a section of the League of Nations with its Headquarters in Paris. According to the Institute, the Scheme of National Centres is as follows:—

(1) That a centre of information be established in connection with the national or the central library in each country, to which intellectual workers may apply for particulars, concerning the libraries, special collection, or other sources from which they may obtain books, periodicals, manuscripts, etc.

(2) That such centres of information be provided with the necessary staff, funds, and bibliographical equipment.

(3) That such centres should be co-ordinated as closely as possible in order that they may be able to give information required by any other national centre. With this object the national centres should undertake to (a) supply information to other national centres; (b) transmit enquiries to other national centres; (c) file copies of all requests and supply information subsequently received; (d) endeavour to centralise requests for information concerning the special collections of their respective countries.

(4) That the centres should be able to provide reproductions of books and documents when the originals cannot be supplied.

MAINTENANCE OF NATIONAL CENTRE

It can be seen that the Indian National Centre with such functions ought to be maintained by the Federal Government. Incidentally, the Federal Government can also employ this national centre as the chief instrument for effecting inter-provincial exchange of intellectual goods. The National Centre should maintain a Union Catalogue of all the important libraries in India and act as an Information Bureau on all library matters.

MAINTENANCE OF LIBRARIES FOR SPECIAL CLASSES

Secondly, it is only the Federal Government that can most economically maintain a National Library for the Blind. A library for the Blind has ordinarily to make its own books. Further, its clientele are scattered far and wide. Hence it would be wasteful for every local body or even every provincial government to establish its own library for the Blind. Most of the countries of the World have found from experience that it is much more appropriate for the Federal or Central Government to maintain a National Library for the Blind, and use local libraries merely as distributing agencies. So also the responsibility of supplying books to the sailors of the Indian Mercantile and Naval Marine is best discharged on an All-India basis, i.e., by the Federal Government rather than by the Provincial Governments.

COPYRIGHT LIBRARIES

Another possible function that may be assigned to the Federal Government is the maintenance of the National Copyright Library. It should be the duty of such a library to procure and preserve permanently a representative copy of all the materials printed in the country. In the United States, the Congress Library, which is maintained by the Federal Government, has a Copyright Section. In England, the British Museum Library functions as a Copyright Library. It seems to me, however, that the analogy of the United States and Great Britain cannot be pressed into India in all its entirety. With its variety of languages and with its vastness of population, a Central Copyright Library of the plan of the Congress Library is likely to become either inefficient or involve wasteful expenditure. I do not mean, however, that the Federal Government of India is to have nothing to do with this copyright-library-function. I am of opinion that while each province should have its own copyright library, the National Library Centre of the Federal Government referred to already should act as a co-ordinating and connecting ling between the different provincial copyright libraries. Through the information and exchange service of the National Library Centre, the Federal Government should bring to any citizen of India, wherever he may live, all the benefits of the various provincial copyright libraries.

TRANSPORT FACILITIES

Another useful though indirect service which the Federal Government can render to the library organisation of the country is dependent on the fact that all public transport service, such as railways and postal service, are likely to be directly controlled

by the Federal Government. At any rate it is so in several countries. The United States, for example, has made a generous provision on that matter in Section 29A of Title 39 of the U.S. Code, "Books consisting wholly of reading matter and containing no advertising matter other than incidental announcements of books, when sent by public libraries, organisations or associations not organised for profit and none of the net income of which immunes to the benefit of any private stockholder or individual, as a service to country or other unit libraries or as a loan to readers or when returned by the latter libraries or readers to such public libraries, organisations or associations shall be with postage charged at the rate of 3 cents (1½ as.) for the first pound or fraction thereof, and 1 cent for each additional pound or fraction thereof." The Union of South Africa is giving special concession on book packets exchanged between libraries and readers as railway parcels. In a vast country like India, with poorly equipped libraries, the intellectual workers will have to draw books from libraries in distant places. Unless the Federal Government provides them with transport facilities at a nominal cost their work will be greatly handicapped.

PROVINCIAL GOVERNMENT'S SHARE

We may now pass on to the part that the Provincial Governments should play in the discharge of the library function of the State. We have already stated that the major portion of the burden of library duties of the State would be thrown upon the Provincial Governments. The library function of a Provincial Government falls into a number of sub-categories. (1) Legislative Function; (2) Executive Function; (3) Financial Function; (4) Inspectorial Function; (5) Judicial Function; (6) Co-ordinating Function; (7) Advisery Function; (8) Research Function. In addition, the Provincial Governments may also have to provide for the proper training of persons for service in libraries and for the periodical issue of bibliographical and technical publications. It is not unusual for the two last mentioned duties to be discharged either through or in association with the university of the Province.

LEGISLATIVE FUNCTION

The first step that should be taken by every provincial government is to place on its Statute Book a Public Library Act. There is no province in India that has done so till now. No doubt in certain province like Madras and Bengal, the Local Board Act includes the term 'library' in the Schedule listing a hundred and one items on which a local body may incur some expenditure with its surplus funds. Such indirect provision for libraries cannot be regarded as Library Legislation. It is slighting the library cause rather than helping it. History has shown the futility of dealing with the vital problem of public libraries in that indirect and subsidiary way. Local Bodies will be enthused to go the whole hog in the matter if and only if they are invested with library powers and shown the way in which they should exercise these powers and discharge the concomitant duties, by a special library Act providing explicitly for all the factors of efficient library organisation.

The Legislative Function of the provincial government will not be exhausted by the passing of the Library Act. Many of the details for the working of the public library system will have to be enunciated by the rules of the Executive Government which really amounts to subsidiary legislation.

FINANCIAL FUNCTION

But the most vital function of the provincial government is to provide the necessary finances for the public libraries. Tak-

ing into consideration the relation that exists between the provincial finance and the finance of the local bodies, the proper share of the provincial government should be deemed to be one half of the total expenditure on libraries, the other half being found either by the local bodies or by other agencies. Nothing real can be achieved unless the provincial governments undertake this financial responsibility. The present tendency to make niggardly provision for libraries and to make that niggardly provision the first victim of the retrenchment axe is thoroughly shortsighted. To take Madras as a typical province, a sum of Rs. 6,14,07,938 has been spent on education in 1931. Ordinary prudence requires that due steps should be taken to retain for the province the educational benefits acquired at such high cost. Unless at least one per cent of this amount, that is about Rs. 6 lakhs, is set apart for the maintenance of public libraries which alone can give the necessary opportunity for the constant exercise of the literacy of the people, the wastage that results from relapse to illiteracy and other causes would be enormous. Of this 6 lakhs of rupees, the provincial government must be prepared to pay at least 3 lakhs from its exchequer.

ADMINISTRATIVE FUNCTION

One need not spend much time to demonstrate the appropriateness of the provincial government exercising the Inspectorial Function, the Judicial Function and certain other Executive Functions in regard to the public libraries of the province. While the day to day administration should, no doubt, vest in the local bodies, it is necessary in library matters, as in several other matters, that the provincial Government should have a controlling hand, in order that proper standards may be kept up, and that efficiency may not be thwarted as a result of the ever-changing party conflicts in local areas.

OTHER FUNCTIONS

But in discharging its responsibility in library matters, the provincial Government has to assume certain special responsibilities. With our limited finances, it is utterly impossible for any local library to be self-efficient. False, shortsighted, local patriotism may tempt several villages and towns to attempt to maintain independent libraries. But it is only the provincial Government, in possession of the full perspective of the problem, that can arrange for such local libraries to co-operate on a regional basis in certain matters, such as, book selection, classification, cataloguing and inter-library loaning, which are more economically managed by several units pooling their resources together than by each one functioning independently and repeating the same work without any coordination whatever. Further, in order to make itself competent to advise local libraries in such matters, it will become necessary for the provincial Government to maintain a library research organisation to investigate the various problems that are arising from time to time and to standardise many of the mechanical details in library administration. Standardisation is one of the major factors in the elimination of waste from the larger national standpoint and it releases the library workers for concentration on essentials.

To discharge its library duties, the provincial Governments should have, in its Ministry of Education, a Department of Libraries, presided over by a Director of Libraries.

THE LOCAL BODY'S SHARE

As has already been indicated, the share of the local bodies is to bear the brunt of the actual maintenance of libraries. It has been common in all countries for provincial Governments to delegate, by legislation, the power of managing libraries, to local bodies. With the modern extended conception of the functions of the State,

the local body is no longer to be considered merely as a matter of drains, conservancy and roads. The public library system of local bodies of some of the countries of the West is a pride of the local bodies. It is usual to empower the local body to raise a library rate and to supplement the proceeds of that rate by an equal amount from the provincial exchequer.

NOT THE WHOLE HEIRARCHY

But, it must be made clear here that it is, not economical to invest every type of local body with library functions. An efficient discharge of the function will naturally depend on the amount of finance that the local body can raise by rates. The rate capacity of a local body in its turn, will, depend, among other things, upon its population. England and America overlooked this fact in their first enthusiasm for libraries and allowed any parish, council or urban council to adopt the Library Act. Curiously enough their nineteenth century Library Acts did not allow county councils to exercise library powers. But about half a century's experience showed them that a minimum finance is necessary to run a library system efficiently and that parish councils and ordinary urban councils could not find this minimum finance. Accordingly, they empowered county councils to become library authorities and they are further persuading all classes of local bodies other than county councils and councils of county boroughs (i.e. roughly towns of a population of more than 50,000) to relinquish their library powers voluntarily and merge themselves in the county for library purposes.

THE WISER COURSE FOR INDIA

Is it necessary for us in India, to repeat this prolonged and painful experiment? Will it not be wiser for us to learn from their experience and provide in our library laws, if we enact any, that the library function of the Government is to be transferred only to our District Boards and to the Municipal Councils of such of our towns as have more than a minimum population of say 50,000? It must be possible to bring the panchayats, the Taluk Boards and the smaller and hence poorer municipalities within the library net, to wean them away from an attitude of sullen indifference, and to induce them to take a cheerful interest in the functioning of the library system, by making statutory provisions for their being associated with the advisory committees of the branch libraries located in their respective areas.

THE LOWEST RUNG OF THE LIBRARY LADDER

The lowest rung of the library ladder in the library polity of Federated India should be the Library Committee with statutory powers and duties making an annual report of its work to the parent body. It would be futile for the local body itself to administer its library system directly. No doubt, it should have direct control over the source of finance and the budget. All other matters ought to be compulsorily delegated to a Library Committee having a certain proportion of outsiders with special qualifications. Such a Library Committee ought to be really a reporting committee and not an advisory committee, the power of the local body in most matters being only of a supervisory and reviewing nature. The users of the library will judge the library system by the efficiency with which these library committees function. He may not feel the share of the higher range viz., the Local Body, the Provincial Government and the Federal Government.

CONCLUSION

Thus, when India becomes a Federal Union and falls in line with the other countries of the world in giving the right place to the library as an instrument of universal education, the picture of the library machinery of Federal India will consist of: (a) the Federal Library Çentre at Delhi

linking up the provincial centres together and establishing contact between the provincial centres and the National Central Libraries of the different countries; (b) the Department of Libraries of the different provinces and States co-ordinating the libraries of the provinces, providing trained librarians for up-country libraries, issuing bibliographical aids from time to time, and carrying on research in improving and perfecting the library methods and apparatus to suit the peculiar conditions of the province; and (c) the hundreds of Local Bodies and their Library Committees with their thousands of local libraries scattered all through the country in such a dense manner that every citizen will have a library within five minutes from his house and every farmer will have a delivery station within a mile from his farm-house.

LIBRARY MOVEMENT AND RURAL LIBRARY SERVICE.

BY

MR. S. JAGANNATHAN,

Kindergarten Assistant, Teachers' College, Saidapet.

VALUE OF THE LIBRARY MOVEMENT.

1. Before describing the rural library service, it is necessary to point out the value of the library movement. Library movement is a part of the educational programme which aims at diffusing knowledge to the masses. It finds out the various instruments of learning apart from the books which form one of these instruments. It also aims at training workers who will be fit to awaken the masses and create an interest in them for learning and reading. The work that is being carried on in towns by the library movement must certainly extend to the village and rural parts if it should form a living part of the educational programme. Especially in a country of villages the education and the uplift of the villagers must go hand in hand with the uplift of the townsmen. The education of the village should not lag behind and must also go on as speedily as could be done. In this respect the library movement has much to contribute.

THE ESSENTIALS OF A RURAL LIBRARY.

2. If we could just imagine a village and its population we could picture to ourselves children of school going age, men and women, high and low, rich and poor, literates and illiterates. The rural library service must cater to thousands of these several sections.

Taking the case of the adult population for whom the library movement is meant to do great good it must adopt the following methods.

The rural library must be in charge of a trained worker who acts like a Missionary in spreading knowledge throughout the village. The library must be located in a fairly central and spacious place of the village where all the villagers can go, use the books and attend lectures. The place must be kept attractive with health charts and posters which educate the people. There must be a "Newsboard" which tells the people some important current events from papers. At least one good vernacular daily and one illustrated weekly are essential. Besides these a magazine shelf must be organised for which some important monthly, fortnightly or weekly magazines could be subscribed for by the library.

The women and school-going children should have also as much use of the library as the educated adults. Children must have special attraction in the library. There must be a collection of books which may be styled as a "Children's Treasury" out of which the children can take a handy interesting and useful books.

In all these cases the books form the best instrument of learning and while we deal with illiterates we must think about the other ways of imparting knowledge. Such instruments will also be availed of by the other sections of the village who resort to the library.

LECTURES.

The other means of imparting knowledge are through lectures, lantern-slides and pictures. These have a powerful influence over the illiterate population and also among other semi-literates young and old. Lectures should be arranged for at least once a week preferably on a Friday in the library premises or in any suitable place of

the locality where all people can gather together. Lectures on Health, History and Geography of the Country and on the "Glorious Past" which people love so much, ought to be delivered. There must be provision for distributing some sweets, eatables or pansupari at the end of the function at least on some of the functions.

KALEKSHEPAMS AND LANTERN-SLIDES.

Once a month or once in a quarter all people must be treated to an interesting and vivid discourse preferably accompanied by songs and music. The organizer must be one who could operate a magic lantern and with the slides on useful subjects taken as a loan from any central organization he must get up good lectures for the benefit of the villagers especially of the backward areas. Some lectures ought to deal with care of children, child education, agriculture, Industries, Health of cattle, Kitchen gardens, etc.

POPULAR SCIENCE AND MANUSCRIPT BOOKS.

People have heard of the modern inventions and man's conquest of Nature. Simple expositions of Science in popular language will be appreciated. There are not many books in the Vernacular which treat about popular science. It should be the object of the Library Movement to get experts deliver lectures in Vernacular and get their lectures printed. Till they are printed the manuscript books of these lectures must be preserved in the library and given to the readers. Manuscript duplicate copies of these lectures ought to be distributed to the branch organizations as well.

PICTORIAL ALBUMS.

It is not very often that every boy, man or woman is interested in all the books of the Library. Visual instruction has more attraction to all kinds of people. It is my modest desire that every Rural Library should have a lantern and some lantern slides though the townsmen can have the advantage of a Cinema or a Radio which a villager cannot have access to even at some future date. I truly believe in the use of pictorial charts and picture albums as effective aids in gaining useful general knowledge. The Central Library Association must get all available pictorial Weeklies and Magazines and must make pictorial charts and albums for the use of the village libraries. These albums should be kept in a prominent place in the Library. In the making of the albums the following topics are suggested.

1. "Peeps at many lands".
2. "Album of great men and women."
3. "Historical Stories".
4. "In the World of progress".

MANUSCRIPT MAGAZINES.

The Rural Librarian must himself take interest in collecting books, magazines and newspapers from some of the well to do members for the use of the Village Library. By his co-operation with them and evincing their sympathy he will make his library a store-house of learning, a culture club of the village and an adult education centre. He must issue some manuscript monthlies or weeklies for the benefit of the various sections of the library. For example he may issue one to the children's section one to the women's Section and a third to the men's Section.

WOMEN'S SECTION.

Separate lectures if necessary should be arranged for women. Books ought to be delivered at their houses. The latest additions and magazines and periodicals should be made available to them in their homes. Experience and intelligent women may speak to this section on care of children, bringing up of children, domestic economy, value of reading sacred books, etc.

EDUCATED STUDENTS AND HOLIDAY WORK IN RURAL LIBRARY.

Very many educated persons of our country excuse themselves from speaking to the common people on the plea of their ignorance of their own mother tongue. This is certainly to be pitied. The library

organizer must induce these people to talk to the villagers on subjects they have specialised in. The librarian must so conduct himself that even the poor villagers see that they too have some share in the library organisation. Such of these students should be asked to read a story or some extracts from periodicals or dailies to the illiterate folk of the village. Thus volunteers would be trained to take part in the library movement.

THE CONTRIBUTION OF THE VILLAGE TO THE LIBRARY MOVEMENT.

I believe that many a gem may be hidden among the village population and many a *treasure lie* buried in the village. We who are fond of ancient culture and ancient learning must learn from some of the enlightened men of the village on subjects they are interested in. It should be the duty of the organiser to collect some ancient books or palm leaf records which may be in possession of some of the villagers. They could be deciphered if possible and if worth recording should be sent to the Central Library Organisation for necessary action and return. If the owner is willing to part with it, it is well and good. Folk tales, medicinal properties of plants and herbs, astrology and astronomy, methods of Agriculture, Cattle breeding are some topics on which the library organiser may collect information. Other subjects will surely suggest themselves as occasion arises. He will also test the histrionic talents of the villagers and their knowledge in the Fine Arts. He will on some fitting occasion give room to such men to display their talents.

LIBRARY MOVEMENT AND ADULT LITERACY.

As at present the library movement can give general knowledge to people through books and by means of popular lectures and other visual aids and enable the semi-literates to continue their habit of reading instead of lapsing into illiteracy. In order to enable adult illiterates to become literates adult education classes should be opened. This is an intensive form of mass education. If the library organiser in the rural area can have competent and willing volunteers or teachers to undertake the task of teaching the illiterates it is certainly commendable.

LIBRARY SERVICE AND FESTIVAL CONGREGATIONS.

The Rural Library Organiser must snatch the opportunity when a number of people gather together during village festivals. He must arrange for some interesting lecture which would create in the people a general desire for learning and seeking knowledge. Posters, placards and notices will be very valuable. A lantern show followed by a distribution of something to eat will be very much desired. Temperance, kindness to animals, educating children, clean habits are some subjects on which the organiser may incidentally talk to the gathering.

He should take the opportunity of the Dasara Season when women and children freely come out. Special lectures could be arranged for the benefit of women during these days at any time convenient to the women and children. A general educational exhibition can be held during this season in close co-operation with the village teachers, pupils and their parents.

A TRAVELLING RURAL LIBRARY.

There should also be a Travelling Library Service for areas where a library cannot be opened. These Travelling Libraries will have to do just the same educational propaganda as the stationary Rural Library. Apart from lending books and reading to them out of books, people will have to be educated through lectures aided by pictures and lantern slides. Books dealing on health of children, children's diseases and how to cure them, Agriculture, Puranic stories, modern inventions, travels and pilgrimages, co-operative banks, industries, short stories, novels, etc., will be required.

The organiser can also study what kind of books are requisitioned or favoured by the various sections of the village.

TRAINING OF RURAL LIBRARIANS.

Librarians for Rural Library services will have to be specially trained for the several duties they have to do as Library Organisers in a rural area. Their duties will have to be the following amongst others.

1. Cataloguing of Books and Magazines.
2. Keeping the Library Hall attractive to the various sections of the villagers.
3. Making a Newsboard.
4. Reading of stories.
5. Preparing and delivering of lectures on some important subjects useful to the villagers.
6. Preparing manuscript magazines.
7. Using a Magic Lantern.
8. Learning to make references to books and Periodicals on given subjects.
9. Learning to record books that are favourites of the several readers.
10. Organising Travelling Libraries in Rural areas.

Students who have at least completed their High School Course ought to be given a practical training on the above lines before they are asked to take up the work of Rural Library service. They should be paid a decent living wage for their work in the village. Village school teachers should also be given a similar training in order to enable them to undertake this work.

LIBRARY MOVEMENT AND PUBLICATION OF BOOKS

It will be worthwhile here to consider the publication of books by the Library organisation. With regard to children they do need handy and illustrated books printed in bold type. They love short and interesting stories, riddles, puzzles, handicrafts, games and short books giving them general knowledge. The central organisation should undertake the publication of picture books, placards and posters. With regard to adults it would be nice to produce expunged editions of old ballads and stories which they love most. Even for ordinary reading they need books other than the readers for children. The adults should learn not only to read but also to get information needed. The following order is suggested in the grading of books for adults:—

1. Health and Hygiene, Puranic and Moral Stories.
2. Civics, History and Stories.
3. Geography and Stories.
4. Popular Science and other Stories.

In the case of the so-called novels a strict eye should be kept so that they do not preach loose and immoral ideas to the readers. Slang dialect should be avoided in some of these books.

CONCLUSION.

At present schoolmasters have to discharge a twofold responsibility, of educating the boys who come under their control and of fostering the reading habit in boys and adults. With regard to the second the teachers could not give all their time and energy, but they should at least be prepared to lend a helping hand to the various organisations which work towards this end. A sincere worker who dedicates himself to the task can accomplish wonderful things even with a handful of books in his bookshelf. Such a worker not only gives to the people of the country the best of modern knowledge but also unearths the treasures hidden in ancient learning and brings back the glory of the land.

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WHAT I OBSERVED IN THE MADRAS UNIVERSITY LIBRARY.

BY

MR. R. S. PARKHI,

Librarian, Bai Jerbai Wadia Library, Ferguson College, Poona.

In the Madras University Library I found true Library Spirit prevailing among the servants and the served. There, the Five Laws of Library Science are brought into practice thoroughly and effectively.

BOOKS ARE FOR USE

This law is well satisfied by the proper arrangement of books in the shelves and giving readers direct access to the shelves which are provided with tier-guides and shelf-guides, and which have neither doors nor locks In addition to this, there is always a Reference Librarian with a smiling look and pleasing gestures, moving here and there for help and guidance. The Reference Librarian is always a well-read and well-informed man of experience and high qualifications. The catalogue kept there is indeed a very valuable tool which when used answers various queries such as: (1) What material is in the Library on a particular subject, author or topic? (2) Are there any books by a particular author? (3) Is there a book which bears the title so and so? The Catalogue is indeed a mine of information furnished with all kinds of analytical and cross-reference entries.

BOOKS ARE FOR ALL

To satisfy this law even undergraduates are given free access to the Library and are allowed to borrow three books at a time against a deposit of Rs. 20. An arrangement is also made to render home-delivery service to those who are unable to come to the Library to take books personally. This is done in the case of persons in the City of Madras or anywhere in the Presidency by way of personal, postal or railway service.

EVERY BOOK ITS READER

This Law is attended to by bringing to the notice of the readers various important books as the queries are made to the Reference Librarian. The Reference Librarian is always busy in finding a reader to each and every book in the Library by keeping himself in contact with the needs of the various readers visiting the Library.

SAVE THE TIME OF THE READER

How to save the time of the reader is a great problem. It can be solved with the aid of (a) Suitable arrangement of books and everything else in the Library; (b) Time-saving issuing methods; (c) Well-planned reference catalogue; and (d) All sorts of reference materials. All these points are found to be well-attended to in the Madras University Library.

THE LIBRARY IS A GROWING ORGANISM

According to this Law, the building of the Library requires such a planning that admits of considerable growth in books and readers. At present the Library has not got its own building and is located temporarily in the Senate House. But the plan prepared for the new Library building satisfies the principles laid down by this Law. This plan includes a four tiered stack room, a special reading room, a periodicals room and rooms for seminaries.

The administration of the Library is divided into six sections. (1) Book section,

(2) Account section, (3) Periodical section, (4) Counter section, (5) Reference section, and (6) Technical section.

BOOK SECTION

This section looks after the selection of books and does correspondence and all other work in that respect. It has to keep in touch with all sorts of new publications, bring them to the notice of the persons concerned and execute their instructions regarding the books.

To enable this section to execute its work properly, various up-to-date catalogues of different publishers and important libraries and other reference works are always kept ready and well arranged in the Library. The cards used by this section for maintaining the whole history of a book from its arrival in the Library to its withdrawal are indeed valuable and worth adopting in any library.

ACCOUNT SECTION

This section keeps accounts regarding the books purchased and payments of the members of the staff. Keeping departmental accounts, preparing various statistics, sending money to booksellers and any other money concern is attended to by this section.

PERIODICAL SECTION

Selecting periodicals with the consent of the authorities concerned; ordering them; sending reminders for non-arrivals, getting bound properly the volumes of old numbers and such other work is entrusted to this section.

COUNTER SECTION

This section receives deposits from the readers, issues books to them, keeps a record of daily attendance in the Library, sends reminders for over-due books and does all correspondence work regarding the issue of books.

REFERENCE SECTION

This section preserves proper order in the stack room, prepares bay-labels and shelf labels; prepares bibliographies on various subjects according to the current requirements; supplies information on various topics personally or by correspondence and does any other work that may arise in that connection.

TECHNICAL SECTION

The classification and cataloguing work is entrusted to this section. Classifying books according to the colon scheme devised by Mr. S. R. Ranganathan, M.A., L.T., F.L.A., and preparing necessary cards for each book is the work required to be done by this section.

SECTIONAL AND STAFF COUNCIL MEETINGS

These sections hold their meetings periodically and report their activities to the staff council which discusses all accumulated points in respect of different departments, their needs and requirements and their own suggestions about some improvements in their daily routine, etc. The minutes of the sectional meetings and those of the Staff Council are indeed a mine of information. By this scheme a special interest is created among the workers in the Library. All the departmental heads and their assistants have been executing their duties with great enthusiasm and this is why the Madras University Library has made marvellous progress in a short period of four years or so.

MISCELLANEOUS POINTS

At present the Library has 80,000 books and every year about 5,000 books are added to it. About 1,000 periodicals on various subjects are received by the Library and they are always available in the reading room. The annual expenditure on books and periodicals is Rs. 40,000 and that on the staff is Rs. 19,000.

The Reading Room is furnished with all sorts of reference books and current periodicals. It is well lighted and well ventilated. The windows and doors are fitted with

expanded metal fittings and there are wicket gates for entrance and exit. It is a unique feature of the Madras University Library that the readers can enjoy the pleasant and refreshing sea-breeze while reading in the reading room. The Library is open from 7 a.m. to 6 p.m. on all days including Sundays and Holidays.

New arrivals are always brought to the notice of the readers by keeping them in the Reading Room and publishing a weekly list of new arrivals in all the local newspapers. On account of the devoted service rendered by the Library assistants and the extraordinary enthusiasm shown by the Librarian, the Library has become a regular place of pilgrimage for many citizens of Madras and outsiders.

Another most admirable activity of this Library is the Summer Vacation Training School in Librarianship conducted by Mr. S. R. Ranganathan under the auspices of the Madras University. The writer had the pleasure of getting the valuable training in the school from 20th March to 19th June 1932. During the three months of his stay there, he acquired varied and up-to-date information about Library Technique. All Western Methods with certain alterations to suit the conditions in our Libraries are adopted in this Library. Though the period of training is very short yet the uncommon enthusiasm of the Librarian and his colleagues never allows any point to pass unattended to. The difficulties that have arisen in most of the unorganised libraries in our country are easily solved by the acquisition of the training imparted here.

In Library matters the Madras University is far more advanced than any other University in India. It will not be out of place if the writer ventures to suggest the authorities of the Madras University to admit a certain number of candidates for training in Librarianship annually from this presidency. In the case of college and school libraries the Bombay University should request the authorities to give facilities for training to their Librarians and appoint as far as possible trained Librarians and manage the libraries on modern and scientific lines. It is high time that our Universities ought to take the problem of making the arrangements for training in Librarianship and it is strongly hoped that the Bombay University will not lag behind in this respect very long.

At present it is a dream of the writer to start a Maharashtra Library Association of professional librarians and respected gentlemen wishing to extend a helping hand in the progress of libraries in this presidency. It must be borne in mind that time will not wait until our people are convinced of the importance of conducting our libraries on modern methods. The idea has taken firm root in the Madras Presidency and when a man with some training in this line compares the progress made by the Bombay Presidency and the Madras Presidency, he finds that the difference is just like that of the East and the West. If we want to keep pace with time we must start at once for action.

In this short article the writer cannot bring before the reader all the points that he has observed and studied there. For further details the writer thinks it wise to direct the reader to the very valuable book, viz., "Five Laws of Library Science," by S. R. Ranganathan, which is so indispensable that every Library in India should possess it for its constant guidance and for the sake of its proper development. Mr. Ranganathan is indeed a pioneer of Modern Library Movement in India from the point of view of its technical side.

THE DEMON OF THE INDIAN VILLAGE AND HOW TO FIGHT IT.

BY

MR. C. RANGANATHA AIYANGAR, M.A., L.T.,

Gooty.

Sri Rama, the hero of Ramayana, had to contend against the Demons (Rakshasas) of the forest that were harassing the hermits and disturbing their penance. Peace was restored when the race was exterminated, and the land then smiled with plenty and prosperity.

The traditions of his benign administration were the inspirations of his successors and the ideal rule of his race was the guiding example of later sovereigns.

But with the death of the last scion of Raghu family and the extinction of the race of good rulers, there came in a period of unsettled misrule marked by violent and drastic changes tending to misery, and danger to the safety of life and property.

With this unsettled state of affairs, appeared a new race of demons, without physique or form, intangible, elusive but more powerful and influential than their predecessors. These demons have continued to live so long during the troublous period of Indian history that they have now claimed a monopoly in our villages, undisturbed and unmolested. Illiteracy, a tribe of this new race of demons, is now in complete possession of the mental kingdom of the villagers, counting among its subjects 90% of the population of the country.

The metaphor is already too long. Coming to plain language, illiteracy is the result of the depletion of villagers of their intelligent high caste people, who have migrated into big towns and cities hankering after employments of various kinds available there and craving for an Education that is a passport to lucrative positions. The village ryot has been severely left alone to drift in his ignorance with his time honoured practices and methods—even these being gradually forgotten with the lapse of time and owing to absence of inspirations and refreshing touches. He cannot read and write and, in the modern world of quick communications and business transactions, is utterly helpless and is dependent on the tender mercies of those in the village that have the fortune of reading and writing. Very often these few are the village officials or headman and accountant very well skilled in the art of extortion or the literate money lender and trader that ply their trade very successfully, for they know the market conditions abroad. Exploitation of the illiterate villager by the self-seeking sowcar and village officials is the normal feature of village life. This is worse than even the foreign exploitation of the country.

Recent attempts of social workers, Government and other organised bodies at the redemption of the villager from his many-sided evils and miseries are considerably handicapped by the appalling illiteracy. The Demon, to continue the metaphor, stands at the portals and checks with his sinewy arms the march of beneficial and remedial measures for the prosperity of the ryot. A glaring instance of the curse of illiteracy may be given here to show how a beneficial measure calculated to improve the lot of the ryot was turned to the advantage of a single individual and ultimately to the ruin of others. In a certain village a co-operative society was organised. There were just two or three persons including the headman that could read and write.

The rest were all quite illiterate. For the first few years things went on very well and the work of the society was fairly conducted. The headman fell upon evil times and got into debts. He hit upon a way of redemption. He secured the thumb impression of the members on a number of security bond forms and filled up the statements himself, thus creating documents for binami loans. In the usual course he secured a big loan from the Central Bank and used most of it for himself. Circumstances conspired and as he had lost the post of headman, he had to leave the village bag and baggage. The affairs of the society came to the notice of the authorities and when members were demanded of their dues, there was a hue and cry that no loans were taken by them.

They were all duped and their illiteracy was fully exploited. Now, though cases of this serious nature may not be general, still there are instances of this exploitation going on in almost all villages, thus thwarting attempts at reforms and salvation of the villager.

Absolutely nothing is possible to be done for the benefit of the ryots unless a well-conducted campaign is launched against illiteracy in our villages. A comprehensive programme of rural reconstruction aiming at all round improvement of the village conditions and a net-work of Elementary and Night Schools for boys, girls and adults should be boldly undertaken and established. And these cannot be done by occasional visits from a distant town. Young, educated and enthusiastic men and women should be encouraged to settle in villages and carry on the work in the right spirit. In other words, townsmen should be repatriated to their native villages and aided by the State to settle and work among their kith and kin. Then alone can illiteracy be banished Then alone will the salvation of the ryot be in sight

TEACHERS AND RURAL CONSCIENCE.

BY

MR. A. SWAMINATHA AIYAR, B.A.,

Retired Deputy Collector, Editor, "Rural India."

Most of you, I take it, come from villages, or have some interest in them. Naturally therefore you may be expected to be attracted to the countryside. What is this fascination to the countryside due to? Is it the quiet of the countryside which rehabilitates the overstrung nerves and renders you fit for your avocations in the city, or is there something deeper behind this yearning? A well-known writer of old England has said that the quiet of the countryside calls up the best spiritual and moral instincts in man, the sense of the divine in him, a recognition so to say by man that he is in the presence of a mysterious power other and greater than himself. Some of you may have had personal experience of the soothing influence of the countryside. Often in the repose of a quiet corner you might have laid yourself on your back watching the stars and gone to sleep happy, very happy, feeling that all the exquisite beauty of the cool starlit night around you has made you just a little part of it, a little atom for a while in complete harmony with the infinite scheme of things. The sense of the numinous has thus always attached itself to particular places or things in remote or quiet corners of the country. Urban life is inimical to the growth of mystery. The sense of the numinous is atrophied as it were in the town-dweller because he so seldom comes in contact with the forces of nature. To the citymen who are often obliged to live in dirty hell-holes, it would not be too much to say of the majority of them at any rate that their sense of the numinous finds chief satisfaction in communion with nature. They turn to the bosom of nature for appeasement and consolation and the revival of the soul. Great writers, ancient and modern both in the east and the west, have sung the praises of the countryside where peace and quietude were sought in the contemplation of nature and her unending process of renewal and decay. There is, in fact, a craving in most of us for some entirely objective embodiment of the beauty and mystery of the countryside, for which our souls hunger, for some divine reality which shall impose itself without possibility of question on mind and heart and sense alike. The attitude of the average man is generally, if vaguely religious and the ordinary man still finds in natural beauty the evidence of the benficent power at work in the universe. He worships the beauty which he has not made, a beauty which is the greatest possible evidence of a creative purpose, the unseen and the eternal. The poet has well said:

"A gaze on the fair horizon,
The infinite tender sky,
The ripe rich fruits of the cornfield,
And the wild geese sailing high,
And all ov'r upland and lowland
Charm of the golden rod
Some of us call it autumn,
And others call it God."

This is the attitude of a large mass of cultivated opinion and symbolises, so to speak, the co-operation of man with God, the shaping and colouring of the landscape that gives it its spiritual value. It is humanistic in the fullest sense because it depends largely on the recognition of a beauty and goodness that man in harmony with nature

has created around him. I should not detain you longer with these reflections however fascinating they may be. Let me pass on therefore to discuss with you some practical aspects of the rural problem and, if I may, to ask you to take your proper share in the rebuilding of rural civilization, which is engaging the attention of the greatest minds at the present day and is therefore a live topic. World civilization is virtually rural civilization and this is especially so with regard to our country. Lakshmi the Goddess of wealth (Pankajah) was born out of the soil and Sita the wife of Sri Ramachandra was discovered in a furrow. So our civilization is bound up with the soil and will continue to be so so long as we have stomachs to feed with consequent necessity for producing food to satisfy our hunger.

Rural India is real India, for India lives in her seven lakhs of villages and the population is mainly dependent upon agriculture. We who enjoy the amenities of town-life are extremely apt to forget that we depend for life itself on the millions who toil in the villages the men behind the plough who grow the food which we consume. You must have read the accounts given of the flourishing condition of the Indian villages in the past. Megasthenes who visited India three centuries before the Christian Era, and who found the village-communities in full working order has described them as so many republics. As recently as 1830, Sir Charles Metcalfe wrote of the village communities as "Little Republics" having nearly everything they want within themselves and almost independent of any outside relations. He said "they seem to last where nothing else lasts." A village was a self-governing unit with a village council-Panchayat a body which was fairly representative of the best brains and character available in the village. Outram and Maine have left eloquent pictures of the history, efficiency and decay of the village communities. It is the one contribution that India has made to the history of world culture just as Greece has evolved her City-States, her own village communities. The records of the Chola, the Pandiya, and the Vijayanagar Dynasties of South India afford ample evidence of the fact that our villages were highly developed economic and social units nearly if not completely self-sufficing. Thus through the ages, the nerve centre of India has continued to be in her villages, which have fortunately survived the shocks of vanishing dynasties, kingdoms and empires. Although many surface changes may be noticed, India of its villages, groves, temples, traditions, and legends is still a reality. The village community is still able to function for its roots have not run dry, in spite of economic and administrative changes which have threatened its very existence. So the Rural problem should and will be the most important political social and economic issue in this country and will continue to be so. It was in recognition of this central fact that the Poet-Philosopher of India, Sir Rabindranath Tagore with a far-seeing vision had from the beginning set his heart on the restoration of village life to its former healthy and prosperous condition. Co-operation was the basis of Indian life and civilization in the past. The village community had a claim on the wealth of the rich who were forced by pressure of public opinion to acknowledge the responsibility of their wealth. Food and drink, health and education, and joy of the village depended on the co-operation and the goodwill of each and all in the village. The whole mind of the people used to spread itself over the country even to the remotest villages and cutural and intellectual life was sustained in the villages themselves giving rise to creative thought, deed and joy. The spirit of man gained thus a widely diffused harmony. The enjoyment of the good things of life was neither narrow nor personal.

But this joyous and free development received a deadly blow when, following the example of the west, the towns began to absorb the wealth of the modern age and the villages became impovirished, and the social nervous system of India became paralised, as the Poet Tagore has well said. The harmony and the economic interdependence which formerly existed between the village and the city was rudely shaken, and under the pressure of modern social changes, the enjoyment of wealth became exclusively personal, the richer members of the village began to spend their wealth and leisure in big towns and cities and the poorer members of the village thus deserted, have lost initiative and self-reliance, and are like sheep without a shepherd. The countryside is being rapidly depleted of her best sons and daughters and the educated middle class, is finding village life dull and unattractive. Illiteracy and deplorable insanitary conditions are the normal features of our present day village life. Illiteracy has kept the mind static and illhealth has crippled the body rendering the villager economically inefficient. In order to break the vicious circle in which the rural population finds itself it is necessary that educated young men particularly those engaged in the teaching profession should band themselves as leaders of rural movements. This is the most urgent need of the hour and the compelling duty of our educated young men, who owe their education to the labour of the village and to whom it is their duty to return in some measure, be it by service or in any other way the benefits they have received. Much of the unpopularity of the Revenue (tax collecting) and other Government departments is due to the ignorance and illiteracy of the villagers and the apathy, indifference and aloofness of the village officers and servants. The duty of the educated young men is to endeavour to create sound public opinion in villages and to serve as an intermediary between the ryots and the Government Departments. Those of you with avocations in the towns which are not far removed from your villages should make it a point of paying week-end visits to your villages, and placing yourselves at the disposal of the village community for service. The work that you may be expected to do in this behalf will consist generally (a) of acquainting the villagers of their needs and the ways and means of satisfying them, (b) in bringing to the notice of the villagers Governmental Departmental *notifications*, and circulars and generally all matters affecting the general welfare of the village community discussed and decided upon in the Legislative Council and Government Committees, (c) educating them in the details of prices and markets, and formation and working of co-operative purchase and sale societies, (d) in giving timely warning and advice in regard to epidemics including cattle diseases, their causation and prevention, (e) indebtedness and co-operative methods of affording relief, (f) helping in the working of Village Panchayats, Panchayat Schools, wherever they exist. Provided there is the will and enthusiasm there is infinite scope for our educated young men to employ themselves in the manner I have indicated, during week-end visits and holidays, and on occasions of festivals by giving talks and by organising libraries in villages which have a fair number of literates. In this work it will be advantageous to place yourselves in touch with the Government Departments of Education, Sanitation, Agriculture, Industries, Veterinary, and other ameliorative Departments and freely utilise for propaganda work their men and materials. The Government is ever ready to afford all help and facility for the young men engaged in this work and encourage them in all possible ways. For the state has a responsibility in this behalf not only to the youths but the adult villagers as well, and one of the most remarkable achieve-

ments of modern times is the growing endeavour by the state towards abolishing illiteracy and enabling people to lead enlightened and happy lives.

One of the chief recommendations of the Madras Committee on unemployment was that steps should be taken to popularise agriculture as a means of livelihood. The Report laid great stress on the need of educated young men going back to the land and to make farming their occupation and career in life. The groundwork of Indian economic life is, and will continue to be agriculture for many a year to come. How long it may be so we need not speculate. Whether our educated young men will be content to lead the humble but useful or life of agriculturists in preference to waiting for jobs which may not come or the few special prizes which generally go to the luckiest few, let me say in passing that in the case of educated young men who have not to depend upon jobs for their livelihood and could command sufficient leisure to employ their education and knowledge for the benefit of the villagers, work among the villagers, would serve as a useful and stimulating occupation.

The Unemployment Committee attributed the unwillingness of the young men to go to villages to the absence of medical help, intellectual company, games, library, and clubs, and the muddy, dirty and unlit streets. On the other hand the brightness of town streets the cinemas, the games, the clubs, the theatres, and the opportunities of social and intellectual intercourse attract them to the extent of prefering a pittance in a town office to the possibility of success as a farmer.

I should like to put the matter the other way. If the educated young men should instead of crowding in cities and towns on starvation wages take courage in both their hands and engage themselves in farming and cottage industries in villages, villages will then have their own medical men, there will be intellectual company, games, books, clubs, etc. The streets will be less dirty and muddy and lit and all the amenities of townlife could be had. The intelligentia have deserted the country which is now in a sad plight. Go back to the village and you will bring back to it its old cheer and joy and happiness. As a well-known worker has said as healthful occupation tending to the production and strengthening of virtues and character of real permanent value, agriculture has no equal among the ordinary occupations. The strength of character, of virtues developed in rural surroundings and in the business of farming are firm and lasting. Back to the village should be the slogan of Young India which could give a counter direction to the exodus of the country people to the towns. The evils of the townward movement are already being felt in the countries of the west and let us be warned betimes. The influx of the country population to the towns is not as it is believed a sign of prosperity but a sign of decadence. More houses coming into existence in cities means proportionately less number of houses and decreasing population in villages which is a serious matter. We cannot have a Mussolini here but what he is doing in Italy our educated young men should be able to do here. The Fascists simply prevent the village labourers from taking trains or leaving their villages. A house to house inspection has been proceeding in towns in Italy and any superfluous residents or country intruders are listed and invited to return to their fields and villages. If such an inspection is undertaken in cities and big towns in this presidency, we shall be sending back to villages pensioners who have earned their pension by service in the country and who have no business to be crowding in towns and landholders and Zamindars whose work is on their estates.

The object aimed at is to improve the outlook of the villagers and make them keen

about improving their physical surroundings and mental equipment or as Mr. Brayne whose rural uplift work in the Punjab is so well known has said the object is to jerk the villager out of his old groove, convince him that improvement is possible and kill his fatalism by demonstrating that climate, disease and pest could all be successfully fought. The implication and the ideal of the movement, namely to recussitate village life as it obtained in the past, compatible with the present day conditions and requirements should be prominently kept in view. There is however the danger of ignoring ancient traditions and institutions and the genius of Indian rural civilisation, culture and environment and make the village a miniature town. Enthusiasts are often liable to overlook the danger involved in this and concentrate their attention on only one thing, namely, to make village life attractive and in their eagerness they may be led to take every town institution to the village. This is a mistake. The improvement of the village should proceed on traditional lines and should have the greatest measure of support and co-operation from the village folk.

It is sometimes thought that the village temple has outgrown its great purpose and usefulness in the rural life of the cuntry. I do not subscribe to this view. The activities of the village centre round the village temple and in this sense rural civilization may be characterised as temple civilization for the temple has played and is playing a great part in moulding the life, character and outlook of the villager. The right move will be to make the village temple the chief centre of attraction in the village. In Christian and Muslim countries, the village churches and mosques play a prominent part in all communal activities. From their precincts emanate those edicts which govern the community more directly than the laws of the country. The temple was and is even now the assembly hall of the village folk where they gather to discuss local politics, exchanges views and settle disputes. The glory and happiness of village life was firmly rooted in its temple which in the past contributed in no small measure to the vitality and happiness of the village community. The villagers sacrifice their all to the temple in the maintenance of which the community is of one mind. The village temple contributed to the development of the religion and morality of the country side and no scheme for village uplift should neglect the village temple.

In this work the co-operation of women particularly educated women should be secured. Unfortunately they are more attracted to towns and cities and are now a positive hindrance to the village uplift movement. Their mental outlook requires to be changed.

The rural school teacher is expected to be the friend, guide, and philosopher of the village community. The present village school teachers working in the Panchayat or Taluk Board Schools are ill-paid, ill-equipped and have no particular interest in the village to which they are employed. They only keep things going just satisfying the minimum requirements of the Educational Department, and there their activities end. A better type of teachers should be appointed with better educational qualifications and equipment and they must be paid decent salaries. Frequent transfers of village school teachers should be discouraged. It is most important to remember that the villages should develop, we have to look mainly to the village school and if the village school is to be the vital force in rural life, the teaching imparted in the school must have direct relation to the realities of the village life, the village school master should himself be a villager and one especially trained not only to impart education but also to interpret all that is best in rural life. The village school should be a centre of social work and the kinds of ser-

vice which the rural school teacher might render to the village community beside the regular school teaching are so varied that we need a vigorous and happy man who must not be harassed by too exacting educational requirements; he must be capable of working Panchayat and co-operative societies and able to teach agriculture and make himself the centre of village culture by reading and story telling from books which the people love and revere and give a correct lead to the people in discussion of current topics. As it is, there is very little correlation between the school and the teacher. The fundamental fact is forgotten that the village community is the school and the school is the community. In these days of changed conditions no one can ask for the restoration of the Gurukulas of old where even the sons of kings had their grounding alongside the commonfolk in the rudiments of knowledge and training which conduced to an all round development of mind, body and character. If we cannot restore the Gurukula, we can at least do something to revive the spirit of the Gurukula suited to modern conditions and requirements. In this endeavour, the equipment of the village teacher becomes a problem of the first importance in order that the village school may be the centre from which will radiate all the good influences which will go to the building of a happy, contented village community. As I said above the rural school teacher should therefore be specially trained for his job. One who has a distinctly rural bias and is intimately acquainted with rural conditions and could take sympathetic interest in them is the fittest person.

Those engaged in Rural Development work in villages cannot be left entirely to private help. It is admittedly the duty of the State to help the work by grant of subsidies. A scheme for the constitution of a Rural Development Board has been adumbrated, and it should be possible under proper regulations and safeguards to afford financial help to men and women engaged in rural amelioration work. This is not a novel idea. Social workers in Japan both rural and urban are helped from a "State Development Board." A Rural Development Board is successfully functioning in the Punjab which is far ahead of us in ameliorative work. It may be of interest to have some idea of the Rural Committee Board of that province which has very satisfactory work to its credit. The Board which was constituted in 1925 is a joint organisation of various beneficent departments in the province for the uplift and enlightenment of the rural masses. The President of the Board is the Minister of Education and the heads of the various beneficent departments are the members. It has its branches in all districts which are called "Rural Community Councils," or "District Councils," presided over by the Deputy Commissioners. The District Councils have their branches and amongst their members are the local officers of the various departments concerned and also other influential non-official gentlemen interested in the welfare of the rural community. The aim and object of the Board is the advancement of the rural community throughout the province socially, physically, intellectually and economically irrespective of caste or creed. To this end, it endeavours to promote literacy among men and women, old and young, and to show them the way of better living, better farming, and better economics in general. The Board receives an annual grant from Government out of the Educational Budget for carrying on its activities. The Educational Department has opened through the District Boards a number of village libraries. These libraries are helped by the Rural Community Board with money grants and with suitable literature available in agriculture, co-operation, village sanitation and

hygiene, village crafts, forests, canals, etc., and natural history books. The Rural Community Board owns also a cinema lorry with a number of useful films. The Librarians are required as a condition of grant of allowances to give whatever help they can to literate villagers in the use of the library, to read out and explain to illiterate villagers useful and interesting extracts from the books, pamphlets, newspapers, etc., supplied to the library, to give occasional talks and lectures on useful topics and in general to act as propagandists for the various beneficent departments. Our village schoolmasters do not generally realise the importance of this service to the village community. It will be a good thing if this work also is considered as a part of their duty and inspecting officers may mention with commendation schoolmasters who do social service to the villagers. Perhaps also a bonus may be given to such of them as do outstanding work of this character. This will serve as a powerful incentive. In the Punjab, the local officers of the various departments concerned and other members of the District Councils and their branches are expected to give talks and lectures, with or without lantern shows in the villages as they go about on tour and to discuss with the people and encourage measures for their physical, social and economic advancement. On occasions of cattle shows, fairs, health weeks and rural gatherings, the various departments work together and by means of lectures, lantern shows, demonstrations, and distribution of leaflets, procession of school boys, singing of uplift songs in the local dialect, plays and dramas, gramaphone entertainments, singing parties, cinema shows if possible, competitions in village games and sports and similar other things, a vigorous propaganda is carried on providing both instruction and amusement. On such occasions, subscriptions are also locally raised which with any contributions made by the District Board from the Prize Fund from which prizes are given away by the Commissioner or Deputy Commissioner or some other high officer. This kind of propaganda work has proved very useful specially in districts where Deputy Commissioners have taken personal interest in the work. I have mentioned this in some detail in order to show how much could be achieved by co-ordination of effort between non-official agencies engaged in rural uplift work and Government departments. Each by themselves could not do much, but both together in co-operation could achieve a great deal.

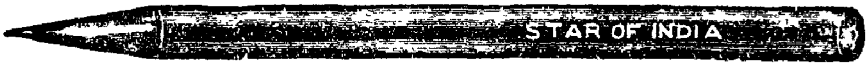
I must close these somewhat discursive observations on a great problem. Anything like completeness is not possible to attempt on a topic like this in an evening talk. I have however indicated the general lines of your future activities in tackling the village problem and you can easily fill in the gaps as you gain experience. Please permit me to thank you for the opportunity you have offered of giving you this talk. If I have in some measure succeeded in enlisting your sympathy for the rural problem and created in you a desire for rural service, I shall deem myself amply rewarded. The problem of unemployment is staring us in the face and unless great efforts are made to rehabilitate village life through co-operative effort and increased production from agriculture and from cottage and home industries in rural areas to meet the demands of an ever-increasing population, very soon economic disaster will overtake us. So here is a field for active service suited to educated young men, specially teachers. We are now on the threshold of a popular and national form of government and villages have to play a great part in the future governance of India. You owe a sacred duty to the villagers who have to be educated to realise the value of the franchise which they have to exercise. You are better

equipped by Education, general attainments and possibly also by social position than the village school teacher. I should like that you individually get into touch with a village or villagers sufficiently near your place through the village teacher and ascertain the needs and conditions of the village you have selected by a detailed survey of it. The problems which you will be required to tackle with mainly consist in removing illiteracy and disseminating useful information to the villagers, improving health and sanitation and if you can, take steps to reduce indebtedness and improve the villagers' outlook generally. Frequent visits to the village during week-ends, kindly chats with parents of pupils and the simple acts of service you can render to the village people will make your work easy. The long vacation is the best time for doing sustained extension work and the residents of the village selected will be able to accommodate the teacher engaged in such work. Whatever you do, please remember that you have to approach the villagers in a spirit of service, kindliness and humility and not in a patronising spirit. You can always invoke the aid of Government departments in your work in villages and let us assure you that Government will always be glad to give you all reasonable help.

A lecture delivered under the auspices of the Teachers' Association, Islamiah High School, Melvisharam.

MOTHER INDIA

Depends on the Youth of India for its Future Prosperity



THE MADRAS PENCIL FACTORY

H. G. WELLS ON EDUCATION.

BY

MR. A. SHAMANNA, B.A., L.T.,

P. S. High School, Mylapore.

With a thousand apologies I introduce Mr. Wells, the famous English novelist, to the teaching public. It is not my purpose here to give a sketch of him but only create so much of him as would serve for a 'go'. He is one of the few men blessed with a dynamic imagination which is startling in its extreme. His process of logic is convincing; and once accepting his theories, there is no escaping his conclusions. He lives two or three thousand years ahead politically, socially, and educationally. The world, his imagination conceives, is the legitimate outcome of the modern swing of ideas and march of events. His is the spacious intellect that can grasp the miscellany of world factors in operation while his historical intuition enables him to forge the true chain of civilisation—development. Any utterance, therefore, coming from such a prophet is entitled to the best consideration; and it is this overwhelming conviction that is my strength in facing the readers.

In a beautiful book entitled "Men Like Gods" Mr. Wells devotes a page or two to a discussion of the perfect type of Education. The Education he sees in Utopia is of the highest kind rare in its achievements as it is in the methods it employs. There is conscientious effort in every department of social activity to build true Education; for true Education is the acme of perfection. Having striven towards this perfection with deliberate care, people find the modern grime which disfigures Education, a thing of the past. Petty polish, trifling ascendancy are extinct as well as misdirected energy, and wrong values of life. Social eminence, political superiority, religious intolerance are buried never more to rise; in their stead live agreement of intellect, harmony of thoughts, and intensive research. This is truly a democratic condition where all social scale is absent, where men live with candour on another's faith, a condition purged of all despicable elements that pull down man's destiny.

If Education is to fulfil its purposes, it can lead to no other end. What a wonderful end that the mere image of which is so rosy and attractive! Shall mankind ever get to that world of harmony and rhythm? Mr. Wells answers, "Yes, but it takes ages to go there."

I shall now set forth how a child in Utopia is educated.

No child is born sickly for the significance of marriage and child-bearing is understood. So there is no chance of a deformed child or of one with crude intellect being born. To start education health and brains are guaranteed; and small wonder Education prospers. The environment the child enjoys leaves nothing to be desired and the child "grows up under perfectly healthy conditions."

The imagination of the child is not allowed to run wild and unfruitful. Its growth is "watched and encouraged" with deliberate attention. If it runs counter to the established order of society, which is rare, for, tradition and birth bless the child, it is checked. All imagination is directed towards the perfect ideal.

Much care is bestowed on the early training. The child's early thoughts are given scope "to extend" by the subtlest of

educational means. "Hands, eyes and limbs are given every opportunity of training and growth. The child learns to draw and write." From the beginning the unnatural method which makes children develop peevishness, obstinacy, and a host of other ills, leading to chaos, is rigorously excluded and the child grows breathing kindness and civility. These two virtues become "ingrained habits."

Nothing is so marvellous as the attempt to make the child read the history of its own race. It learns how its ancestors evolved that perfect state of being having overcome and discarded narrowness, clash and jargon. With a glow of pride the child takes to the study of the history of its country and with absolute control refrains from all sordid acts which would taint the reputation of the State. Its ambition is to enrich the beauty of its history for the benefit of posterity.

And what shall we say of the endless patience with which the guidance of the child's instincts is attended to! It is such consummate attention that earns its reward. Every successive wave of Utopian children has more traditions built up for it. Gross desires are 'made fine' and the child learns to scorn 'animal narrowness,. Love as an article of distinct faith is in the child's dietary—an exalted kind of love, not the base sexual passions which get lost being "turned against the child's selfishness." The irrepressible curiosity of the child is not stifled but is allowed to satisfy itself; and this results in scientific passion. The fighting spirit too receives its share of assiduous training. It is turned not against other children but against internal disorder. "Common achievement" as opposed to individual achievement is the ruling passion. The "inherent pride and ambition" of the child are "directed towards an honourable share in the common achievement." And when the child "chooses what it will do and goes to the work that attracts it," the training given to the instincts and impulses is superb, for every child is an asset to the State.

Above all "schools and teachers in Utopia are all what they can be." The training furnished by teachers is enduring, lofty, and natural. Teachers only seek to divert the impulses and instincts into good channels, eliminating all chances for sordid degeneration. The child is surrounded by heaven—ascending environment, and no wonder it flowers. When such children grow into adults they are a perfect treasure. They know the value of their early training as consummate as artistic. They do not grudge to leave their children under the care of teachers who have been everything to them. Rule and Government are not alien features but shot and interwoven across their being. In such an exalted society where everything is sweeping towards perfection, there is no need of a Parliament, since parliamentary methods are methods of adjustment, and adjustment by debate is unknown in Utopia. Rather there is mutual co-operation, willing work, and creative effort more by silent sanction than by legislative enactment. This state of society is not possible, were it not for the patient, well-planned training afforded to children; and so to Mr. Wells "Education is Government."

NOTES BY THE WAY.

(BY SEARCHLIGHT.)

The South India Teachers' Union is going to have its Silver Jubilee celebrations next May. What have we done as teachers to promote its growth and increase its strength?

* * *

It is true that there is a President, a Secretary, a Committee and other office-bearers. What could they do without followers? For any movement to make appreciable progress there should be the combined activity of a leader and a team of followers loyally devoted to their work. The leadership may be one man's but the work has not been and can never be, one man's job.

* * *

The President and the Secretary are issuing appeal after appeal to teachers to become members of the S. I. T. U either directly or through an affiliated association. If no association exists in a school, one should be formed at once and affiliated to the District Guild which in its turn is affiliated to the South India Teachers' Union.

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A teacher's duty does not end here; he must see whether the Guild functions properly, whether its office-bearers promote the interests of the Guild effectively.

* * *

Even with an association, a guild and the S. I. T. U. most of the teachers feel that they are in a condition of sheer helplessness. This is due to a mental attitude which has become accustomed always to seek for adventitious aids and not to rely on one's own efforts. To remove this mentality and to create a new angle of vision the journal "South Indian Teacher" is roaring about with its lion's roar "Raise yourself by your own efforts."

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In order to concentrate the efforts of several individuals such that it might produce a cumulative effort, the journal is necessary as an effective medium. Every teacher can express what he feels on professional matters in the journal which is his own.

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For being the effective medium of teachers' thoughts and feeling the journal must live. As in the case of a human being the journal also requires finances to keep it going.

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If the journal is to be purely for the benefit of teachers, teachers must support it.

* * *

If 12 teachers join together and subscribe for a copy each will have to pay 4 annas per year or only 4 pies a month; even the humblest of us can spare 4 pies a month. Shall we do it from to-day? If every group of 12 teachers subscribe for a copy of the journal, the journal can be self-supporting. When maintained by teachers themselves it can serve their cause in a far more efficient manner.

* * *

Again a teacher's duty does not end with being a member of an association and subscribing for a copy of the journal. He should report to the journal all news of professional interest, the injustices under which teachers are suffering and the disabilities under which they are labouring.

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There is a cry against the journal that it does not give as much space to professional news as it deserves; but the Editorial Board answers that news are not forthcoming. Both may be correct; hence it behoves every teacher to send to the "South Indian Teacher" all news bearing a professional interest.

* * *

The Education Week celebrations are fast approaching. Let us not make it an annual *tamasha*. Physical demonstrations by pupils, Scout display and a collection of school exhibits are not objected to; but they should not be the be-all and the end-all of the Education Week. How best to promote a professional solidarity among the teachers should be its chief purpose.

* * *

Teachers should strive to get their proper place in society. He must try to become as in the days of old the friend, guide and leader of society. It should be by a spirit of service and co-operation. Let us all co-operate together in all possible ways and serve the cause of Education to the best of our abilities and I am sure we will be given our proper place in society. Let us unite and strive.

EDITORIAL

THE EDUCATION WEEK

Everywhere teachers are busy with the arrangements for the Education Week. It gives us great pleasure to place in their hands the special Education Week number of our journal. They will be glad to find therein contributions from distinguished persons hailing from different parts of India. Among the contributors who do not belong to Madras Presidency we may mention Mr. Paranjpe of Poona, Mr. Vakil of Dharwar, Mr. Bhattacharya of Dacca, Mr. Gordon of Mysore and Dr. Krishnayya of Hyderabad. Coming to the contributors from our own presidency, there is Mr. Ramaswami Sastrigal representing the lay public. The Editorial Committee hastens to express its profound gratitude to all the contributors who have readily responded to its invitation. The South India Teachers' Union is under deep obligation to them, especially because most of them have contributed articles on more than one occasion. The Committee begs to convey its best wishes to the organisers of the Education Week in different centres in the presidency and trusts that the spirit engendered on the occasion of the week will abide permanently and animate teachers in their exacting and strenuous work throughout the year.

The Articles in the special number are sufficiently varied and deal with the modern tendencies and movements in education. They have a direct bearing on the problems that may be discussed during the week. There is one dominating idea standing out prominently in all the articles, namely that the child or the pupil is, and ought to be, the real centre of the educational system. The Education Week, which has been very appropriately styled as *Vidya-Saptharathri* by Mr. Ramaswamy Sastrigal, seeks to bring the teaching profession and the public close together and to make them realise that the education of the child depends upon the co-operation of the School, the Home, and the Community. Such opportunities of meeting on a common platform will remove misunderstanding and create in all parties concerned a proper attitude towards the affairs of the school. A great change is ahead of us and it will be expected of schools to train and equip the pupils in such a manner as to fill worthily the responsible positions in public life. The article, "The New Teacher," gives a clear outline of the education programme which should engage the attention of the teaching profession. It calls upon the new teacher to consider the problems of (1) communal unity; (2) Practicality; (3) Nationality; (4) Internationality and (5) Spirituality.

The Education Week is also intended to make the teacher realise his proper place in the educational system. In South India it may not be quite easy for teachers and teachers' associations to win the recognition of the public, the department of public instruction and the authorities. The Editorial Committee should therefore like to invite the attention of the teaching profession to the valuable observation of Mr. Ramaswami Sastrigal in his article, The New Teacher: "In fact, the New Teacher must get rid of his present inferiority complex and assert his place in society, and society must come to his aid and increase his emoluments. But whether he is adequately recompensated or not, he must keep his banner flying". "*Keep the banner flying*" is the message which the editorial committee will venture to send to all the centres celebrating the Education Week.

Let every teacher begin to understand the implications of this message and ask himself what he has done and what he proposes to do to enable the S. I. T. U. to hold the banner aloft? Teachers may be paid low salaries but the South India Teachers' Union should not be kept poor. Teachers and Teachers' Associations cannot be unaware of the financial situation of the union. Does any one expect the union to carry on its work solely with the help of the affiliation fees which are not regularly paid? Should the executive hold the banner aloft and at the same time go about collecting money? Our comrades scattered throughout the presidency cannot remain indifferent any longer. How can anyone take seriously the plea of want of funds when teachers in a school are known to subscribe frequently for costly garlands to men in power. If some portion of the amount spent on "socials" be diverted by Teachers' Guilds and Schools, the Union will not be leading a precarious existence. "Is it not necessary for me to put my hand into my pocket to keep the organisation going?" is the question which every teacher should ask himself.

THE NEXT ISSUE

The next issue of the Journal will record the proceedings of the Education Week. Local Education Week Committees are requested to send a brief report of the celebrations to the Editor on or before the 1st November. The report may include the number of parents that participated in the celebrations and visited the schools during the Week.

ENSUING ELECTIONS TO THE ACADEMIC COUNCIL, MADRAS UNIVERSITY.

Mr. N. S. Venkatarama Ayyar stands as a candidate for a seat on the Academic Council to be filled up by the Headmasters' Constituency, and craves the votes and support of the Heads of Institutions who form the constituency. His long and close connection with School and College Education may be gathered from the subjoined particulars giving his record of work, past and present :—

Graduate (Madras Christian College) of 40 years' standing
Teacher .. .. .. for 39 years
High School Headmaster .. for 30 years
College Vice-Principal .. for 6 years
Senate Member (Madras University) 1927 to 1930
President, Ramnad Dt. Teachers' Guild 1929 & 1930
Elected member of Ramnad District Secondary Education Board, representing Headmasters } Since 1—10—1932.

—Advt.